

# A godly and neces-

larpe admonition of the Decrees and Ca-  
nons of the Counsel of Trent, celebrated vn-  
der Pius the fourth, Byshop of Rome, in the  
yeares of our Lord. M. D. LXXXIII.  
and. M. D. LXXXIII.

*Wrytten for those godlye disposed persons*  
lakes, whych looke for amendement of Doctrine and  
Ceremonies to bee made by generall  
Counsell. Lately translated  
out of Latine.

Psalm. xxvi.

*Odi ecclesiam malignantium.*

I haue hated the Congregations of the  
wycked.

Math. xv.

What soeuer my heauenlye father hath not plan-  
ted, shalbe plucked by by the rootes.

Imprinted at London by John Day,  
dwellyng ouer Aldersgate, beneath  
Saint Martins.

*Cum gratia et priuilegio Regiæ Maiestatis  
per septennium.*

The. xix. of february. 1564.

These bookes are to be sold at hys shop  
vnder the Gate.

THE  
OFFICE OF THE  
SECRETARY OF THE  
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JANUARY 1, 1900

TO THE  
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## The Preface to the Reader.



Our Lorde and Sauoure Iesus Christ, when he hadde confirmed the mindes of his Disciples, agaynste the daungers of persecution, whych they shoulde be in daunger of, for the confession of the truth of his doctrine, with a spirite thirsting our saluation, brake forth into these woordes: What profiteth it a man (sayd he) though he win all the world, if he lose hys owne soule? Or what recompence shal a man geue for his soule? And his meaning was to admonish not onely his Disciples, but

Math. 16.

also al vs together with them, how much the saluation of soules is to be made of, which being deliuered from the bodie, and once abiected from God, can by no price or recompence be redeemed agayne.

But then are they most of al endaungered, when they straye from the true knowledge of God, and his syncre wooshipping. For God is lyfe and truth, and therefore the death of the soule is, to decline fro the rule of the wyl of God, revealed in Christ. But bicause the Lorde speaketh not vnto vs from heauen, but hath byd earth instituted the ministry of teaching, whereby men are instructed of the wil of God, we see that for that cause (I say) men are diuersly affected. For they which teach in the churche of God doo not euerye where professe one and the selfe same doctrine.

And when Christ sayde of true teachers: He that heareth you, heareth me. And agayne: If he shal not heare the church let hym bee vnto thee as an Ethnick and a Publicane, they exceedinglye doubt, vnto what congregation, in so great a diuersitye of opinions they ought to loyue them selues.

Luke. 10.

Math. 18.

For on the one syde, they are holden by ordinary succession (as they call it) and custome and consent of very long tyme, in whose congregation yet neuerthelesse they see very many errours, and no small abuses, which they them selues vnderstand, and iudge that they ought of necessity to be amended. On the other side agaynst humane traditions they heare the expresse woorde of God brought forth and urged, but for asmuch as they synde among those me also occasion to be offended, and chiefly bicause they thinke that the chaunging of doctrine and ceremonies pertaineth not vnto euery man, but vnto the ordinarie power, they can scarce tel which way to turne them selues.

They slye therefore vnto the authority of a Counsel, as to an onely sanctuary, whereby they iudge that dissension sprong in the Church may most commodiously be taken awaye. Of which thyng when deliberation was had long tyme and often by the orders of the Emperre,

A. 9.

neither

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neither yet by any conditions whereby on eyther syde it was requyred, it could be obtained, the saluation of many men, hath by the stay of so long tyme bene miserably endaugered.

And although such are iustly to be reprovied, whych neglecting the very sounding from heauen of the sonne of God: Heare him, haue a regarde vnto the authorite of men: for the consideration of our saluation is not so obscurely taught, but that euen the moste simplest in sayth may comprehend it, yet I thinke not that this kinde of men is to be abiected. But rather in that part wherein we see that they are sicke, we must after the exāple of the Apostels, to our power study to heale the.

*Alles. 2.*

For that happeneth in this our time, which we reade happened at Ierusalem on the day of Pentecost, after the ascencion of Christe into heauen: For when the people saw and heard the Apostels with sundry tounges celebrate the wonderful things of God, whom yet the Priestes, Scrib:es, and Phariseis had a litle before condemned and persecuted, they were utterly at their wits ende and in doubt whose doctrine they should embrace. For Christ seemed no lesse to commend the doctrine of the Phariseis, than the doctrine of the Apostels. When he said: Upon the chaire of Moses syt the Scribes and Phariseis, that which they say, doo ye. What maruaile is it if the rude and vnlearned people were doubtfull? For the Phariseis vnto whom they were so long tyme addicted in learning the woozshipping of God, taught one thing, and the Apostels another thing. The selfe same thing vndoubtedly we see happeneth in this our age. For with our Elders great hath bene the authorite of the Church of Rome. wherewith the eyes of many men are yet styl blinded. But no lesse, yea rather farre greater is the authorite of the woord of God, whereby are reprovied errours and abuses, which haue throughe the negligence and avarice of men crept into the Church. A man that wyl rpe him selfe out of these difficulties, ought not utterly to be vnskillful in holy matters, and so to be addicted vnto the Church, that in the meane tyme he seme not against the manifest wil of God, expessed in the woord of the Gospel.

*Math. 2.*

But there are two rockes, betwene which godlye men must wryth great care and diligence sayle. For some by reason of lightnes of mind, without iudgement and true faith embrace euery maner of religion. But other some to stubboynly resist, and wyl not once so muche as vouchsafe to know the doctrine set forth, because their minde is bent vnto an opinion, which they defend for the truth. Or being overcome with the pleasures of this worlde, they haue no care of the truth, nor saluation of their soules.

*Ephes. 4.*

*John. 4.*

But there is none amongst them that are trulye godlye, so rude to thinke that so great inconstancie of minde in the doctrine of religion, or stubboynes in errors should be numbred among vertues, but by the holy scriptures they are taught that either of them is to be auoyded. For against inconstancie the Apostle speaketh: Let vs not be as hytle ones wauering, neither let vs be caried about with euery wynde of doctrine



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Doctrine. But against stubboyness in error John hath left in writing: Proue the spirites, whether they be of God. Wherewith the selfe same Apostle agreeth: Quench not (saith he) the spirite, despise not prophesies. But proue ye al thing, that which is good, hold. 1. Thes. 4.

But bicause it is a singular gift of God, to proue spirites, and as the Apostle saith prophesye, that is, the naturall interpretation of the holy scripture belongeth not to euery man. Manye suppose that thys care pertaineth onely to Bishops and Priestes, that a Synode being assembled, learned and modest men on epyther parthe, and suche as are addicted to nothing but vnto the truthe and healthe of the Church, should temperately conferre together of articles in controuersye. For they thinke them selues farre inferiours, than that they shoulde take vpon them to iudge of so great matters, where disputacion is had of the saluation of soules.

Although these men which thus iudge touching matters of religion, be in some part woorthye of pardon, or rather compassion, yet me thinketh they are gentyle and modestye to be admonished of certayne shynnes.

For first in that they iudge that it is profitable and necessarpe, that godly and learned prophetes (for so the Apostle calleth the interpreters of holy scripture, and Bishops) shoulde assemble together in a Synode, and conferre their sentences together concerning the articles proposed, in this part they seme not to erre. For we rede that not onely the successors of the Apostles did so, but also the Apostles them selues, as the Actes of the Apostles and Counseils doo testify.

So straight waye after the ascension of Christe into heauen, when at Antioche there arose a question as touching the obseruation of the law of Moyses, as a thing necessary to the rightcouyness of mā, which is auayleable befoze God: Paule and Barnabas by the consent of the Church of Antioche went vnto Jerusalem to the Apostles and Elders, that it might be manifestye knowen vnto the Churches, that they in al pointes agreed with the rest of the Apostles, against the falsened lye of the false Apostles. For the false Apostles had euerye where abroade in the Churches accused Paule and Barnabas of this thing, namely, that they vnder the name of the Gospell deliuered an other, and farre diuers doctrine vnto the Gentiles.

Lykewise also in the primitiue Church there wer by the authority of godly Emperours assembled the Counseils of Nice, Constantynople, Ephesus, and Chalcedonia, against Arius, Macedonius, Nestorius, and Eutiches, to retayne styll a godlye consent in doctrine of the deuinity of Christ, Of his two natures deuine and humane in one person, Of the person and deuinity of the holy Ghost.

So also after that, for the taking away of dissentions betwene the Clergy, and offences out of the Church, there wer Synodes had not onely in euery prouince, but also there was a decree made, that from that tyme for euer there shoulde with in ten yeaeres be celebrated an

*Actes. 15*

*In the cō-  
cil of Basill  
Sess. 1.*

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vnuerfall Counsell. For that thyng is accustomed to happen in the Church, which happeneth in houses, which vnles they be with beams often made cleane, they wil be couered with filthynes and dust: So also vnles the Teachers of the Church doo with a perpetual care and diligence geue vigilant heede, and continuallye institute godlye conferringes together of sentences, easy is the fal of doctrine and manners, & except they be in tyme corrected, they are accustomed to draw a wonderful great ruine vnto the Church.

But in this thing they seeme not to indge wel, in that they think that the peace and tranquility of the Church may by this meanes be recouered and preserved firme. For although the disputacions and decrees of godly Counsels haue brought great vnitie vnto the Church of God, in which the peruerse and vngodly opinions of heretiks haue bene by testimonies of the holie scripture vehementlye reproued, yet the Ecclesiastical history testifieth that no lesse contentions, yea also sometimes greater contentions haue happened in the Church of God after the Counsels had bene celebrated. Upon which occasion Gregorius Nazianzenus being moued with the euent of the Counsels writteth, that from that tyme forward he determined, to eschewe all Synodes of Bishops, bicause he found that no Synode had a good ende: or which rather brought not increases of euyls, than an ende of them. Although that this good man in this point seemed somewhat to erre, for that he there for that cause iudged that Synodes are vnterly to be auoyded, bicause he sawe that the peace of the Church could not by Counsels be made firme.

For although it were to be wished, that al men should rest in the explication of the truth, which is in godly Synodes instituted by testimonies of the vndoubted holy scripture, yet this is not the sole & onely ende of Counsels. For there alwaies haue bene, are and shalbe contentious wits, which endeuour them selues to perturb the peace and concord of the Church. But the principal end of Counsels is the explication and confirmation of sounde doctrine, and the confutation of errours and peruers opinions. Whych although it satisfieth not all men, yet it satisfieth al the godlye, whose simplicitie is correspondent vnto a godly explication of the truth.

Therefore, whether the peace of the Church bee restored, or whether it bee not restored, yea a godlye conferring of sentences in godlye Synodes is both profitable and necessary. And vnlesse suche a conferring were had, it were to be feared, least the multitude and variety of opinions should at the length bring no lesse euyl and discommoditie vnto the Church of God, than brought the superstition of tyme past.

And bicause some daunger commeth of disputacions that are to be vehement, godly princes may by their authoritie easely remedye this euyl, who of necessity must be present at them: as we reade was done in the Counsell of Chalidonia, that by their authoritie contentions and wanton wpyttes were restrayned wpythin the bondes of Christian modes



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modestly. For euen as it is trulpe sayde: that by to muche alteration the truth is lost, so also semeth it no lesse to be truly said: that by quiet disputing, & godly conferring of sentences, the truth is brought forth, whereunto the sonne of God hath promised that he wyl be present together with the father and the holy Ghost, yea if there be but two or thre gathered together in his name. And it is better presently to entreate of matters with a modest conferring together being appointed, than by mutual writing to inflame the hartes of either party.

Farther, in this thyng also they iudge not ryghtlye, for that they thinke, that in suche Counsels are matters entreated of, which bitterly and wholly passe the capacity of the laity.

For although al the Laity neither can, neither are bound exactly to know the reasons and argumentes of al and singular controuersies, yet no godly Counsell hath decreed of anye thing, which of necessitie pertaineth vnto the saluation of al and singular men, which also such as are but euen meanelly instructed in the chiefe pointes of their Christian faith vnderstand not wel, and as much as to them is sufficient is playne ynough.

The ten commaundementes are knowen, the articles of fayth are knowen the forme of the Lordes praier is knowen, the maner of baptisme and institution of the Lordes supper are knowen, the ministration also of remitting and retaining synnes in the name of Christe is knowen. In which principal pointes are contayned, almoste all maner of controuersies that the world hath in religion.

Wherefore the Laity ought so to stand and leane vnto the authority of Counsels that in the tyme they knowe that it is no lesse subiect vnto the woord of the Lorde, than are men which bee moste simple in Christian faith. And by this meanes there should be no new thing ordained in Counsels, or which is repugnant vnto Christian faith, but forasmuch as it is a very easie thing to fall from Christian fayth into sundry and pernicious errors, it is needeful that these errors should in godly Synodes by men of vnderstanding bee knowen and confuted, least the faith of the simple should decay, which ar not able to vnderstande and to attayne vnto scholasticall and synodical disputations, if men would there vse them.

Wherefore the ruder sort of the Laity depend not vpon the decrees of Counsels, to beleue this thing or that thing, but vpon the syniple and playne doctrine, which is most briezely contained in the principall pointes of the Catechisme. Vnto which also the Counsels giue help, least they should be troubled with the subtile reasoning of ambitious men, which being neglected, they content them selues with the moste plaine & most simple doctrine of the Catechisme, accordng to which they may for their simplicity iudge of al doctrines as muche as is sufficient for them.

But this woorthily much greeueth godly men, that when there is mention made of Papistlicall Synodes, the true iudge cannot execute his

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his office. For in the last former communication celebrated at Wormes in the yere. 1557, they whiche were appointed collocutors on the Bishop of Romes side, by apert and manifest wordes affirmed that the holy scripture is not the voice of the Judge, by whom one by sentence should be geuen in knowing and iudging of controuersies of religion, but that it is matter of strife. Which their sentence if they should still stand vnto, then shoulde godly Teachers come wpyth no fruite to institute a conferring with them, for they haue no other rule to know the truth besydes the holy scripture. For this is a perpetual rule. Whatsoeuer is found to be repugnaunt vnto the scripture of the prophetes and of the Apostles, of what authority so euer it be, it must be reiected. But they which can not abide this sole and onely Judge, it is manifest that these haue a mystrust in their cause: Vnto which the holie fathers haue made all their writings subiect: which in all partes agreeth with it selfe, when as the fathers often tymes, are not onely repugnaunt one to an other, but also vnto themselves, whych thing besydes other thinges Augustines bookes of retractations doo testifie.

*Gala. 1.*

*2. Iohn. 1.*

*Math. 7.*

*Luke. 3.*

But the doctrine of the Prophetes & of the Apostles is an vndoubted testimony of the wyl of God, and a most certaine rule of the truth, and the very expresse voyce of the Judge. If we (sayth the Apostle) or an Angel from heauen preache anye other Gospell vnto you, than that which wee haue preached vnto you, let him bee accursed. And againe: If any man come vnto you and bring not this doctrine, receaue him not into your house, neither say ye so muche as God speede vnto him. And the father from heauen speaketh: This is my welbeloued Sonne in whom I am well pleased, him heare ye. Wherefore there can be no other Judge in controuersies of religion, than the word of God deliuered in the scripture of the Prophetes and of the Apostles, vnto which al Canons, al constitutions, al the writings of al the fathers ought to be subiect and bounde vnto this voyce of the Judge, whereby they shoulde be eyther approued or reiected. In this matter let nothing bee attributed vnto the arbitrement of a puate man: let there be a godly and modest conferring together of sentences instituted, of the matter of strife, which are the sundry opinions of men, and not the holy scripture, which in al partes agreeth with it selfe, beyng spoken by the spirite of truth. If it onely myght beare rule in Councils, controuersies would easely be quieted.

Wherefore forasmuch as euen from the beginning of the spreadyng abroade of the Gospel through out the whole world Synodes of learned and godly men haue bene iudged of al the godly not onely healthful, but also necessary: Of which Synodes this ought to be the onely purposed scope and ende, namely that the doctrine of the Church may be purged to the praise of almighty God, and offences taken away, and discipline woorthy for the Gospel restored and preserued in al orders. The bishop of Rome Pius the fourth hath agayne called a cō-



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Of Cardinals, bishops, & Monkes at Trent: wherein he with great gloze & magnificence, promisseth both the purging of doctrine from all errours and heresies, and also a sooner amendement of maners, and woorthy for the Gospel as well in the Clergye as in the people. And to the end the vnlearned should not doubt of the diligence of the fathers of the Counsell, they are not afeard not onely to accuse themselves of dissolutelyte, but also to make them selves guiltye before the whole world as the fountaine and authoers of all euyls: as the actes of this Counsell shal declare in their place.

And who would not be glad to helpe such a one which promisseth re- purgation of the doctrine of the Church and maners with such care- fulnes and endeuour, chieflye in suche a dissipation of Churches? Who would not to his power helpe so godlye and holpe an enterprise? But if wee examine the Canons and decrees, whiche not long since came forth from this Counsell, euery Christian man shal easily per- ceauce, that these good holy fathers entende nothing lesse: yea rather all their labour and endeuour is onely to this purpose, to oppresse sound doctrine, and that being oppressed, stubbornly to defende idola- try, superstition & abuses which are brought into the Church of God.

When I vnderstoode these thinges, of such things which are eue- ry where carped about in many mens handes, and there wythal saw very many to hang in doubt and suspense by expectation of this coun- sel and authority thercof, and earnestly to hope for a symple, godly and plaine determination of controuerxies of religion, of whiche number yet in the meane time (whilst they haue bene decreeing of all the con- trouersies) manye haue not without great daunger of their soules de- parted out of this lyfe: I thought I should doo a woorthy act, if brief- ly and perspicuously I should declare by the woord of the Lord, what is to be iudged of their disputations, decrees and Canons, and what is to be hoped for of the euent of this Counsell. And I trust I shal de- clare, and that moste manifestlye, that all Christians are by this the fourth, bishop of Rome, called to this Counsell, not as lost sheepe to be sought and healed of the Pastor, but vnder a most pleasant & meeke forme of a Cat, the saluation of the faithfull is layde in wayte for, and the sheepe of Christ are lyke to be tozned in peeces, euen as it were of Wolues clothed in sheeps clothing, as many as suffer them selves to be brought to this amity and familiarity.

And I desyre the godly & Christian Reader, that remouyng asway peruerse affections, which otherwise euen in things humane at most wicked counsellers, he bring to iudge of this cause an vpright minde, which subdueth it selfe not to humane persuasions, but soly and onely vnto the woorde of God. For by that meanes I trust it shal come to passe, that he shal easily be able to vnderstand, what is to be iudged of papistical Counsels. Now therfore by Gods helpe and furtheraunce, we wyll come to the matter it selfe.

The thynges that came to my hand being sent from Trent, are not

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all of one kynde. For certayne thynges were proposed to deliberate vpon for the reformation of the Church, certayne thinges are decrees of the Council and Canons appointed to be obserued in the Church. But how fewe so euer they be in number, yet they so open vnto vs the hart of the Fathers assembled at Trent, that we may easily perceauing what affection they beare vnto the true and sincere sayth and religion, whych we professe.

But least anye man hauing litle saythe to our saynges, myghte doubt of the truth of the thing, I thought it good to annere to this wyting all and syngular thynges, as they came to our handes from Trent being printed by the Printers longyng to the Papacye, that the godly Reader may see, that we speake nothing but with such

fidelitie as is conuenient, neyther doo we of purpose or

wyll cauell in any thyng, but onely ayde and de-

sende the truth of the heavenly doc-

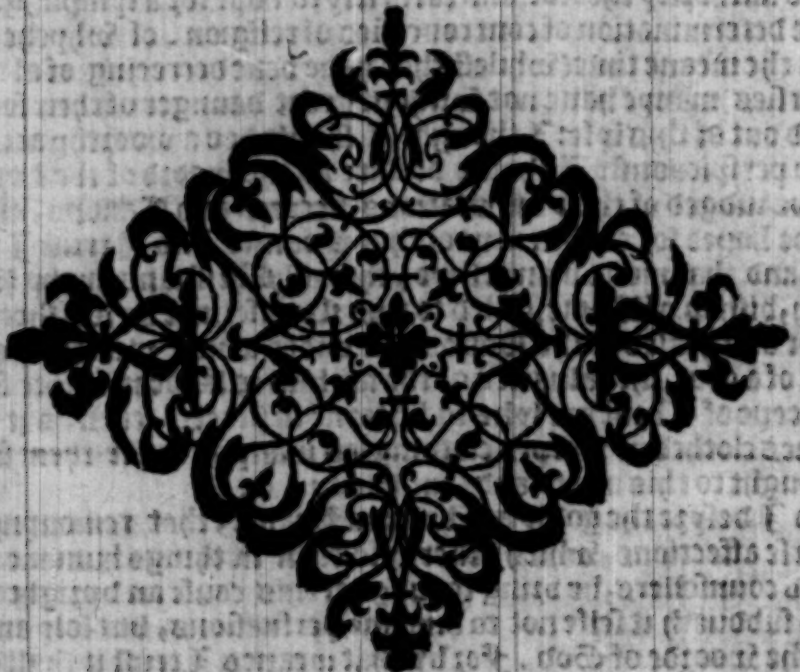
trine, and desyre to farther

all them that are stud-

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etie.











*The first Decree published in the first ses-*  
*sion of the sacred Councell of Trent, holden*  
*under Pius the fourth the most high Byshop*  
*the 18. day of January in the yeare of our*  
*Lorde God. 1562.*



On noble and most re-  
 uerend Lordes, and re-  
 uerend Fathers, may it  
 please you to the prayse  
 and glory of the most ho-  
 ly and indeuisible Tri-  
 nitie, the Father, the  
 Sonne, and the holpe  
 Ghost, to the increase &  
 aduancement of faith &  
 Christian religion, that  
 this sacred, economicall

and generall Councell at Trent, lawfully assem-  
 bled together in y<sup>e</sup> holy ghost (fro this day whiche  
 is the 18. of the moneth of January of y<sup>e</sup> yeare fro  
 the birth of our Lord. 1562. Dedicated to the Ro-  
 mane chayze of blessed Peter prince of the Apo-  
 stles. all suspension taken away, according to the  
 forme & tenor of the letters of our most holy Lord  
 Pius the fourth the most hygh Bishop) should be  
 celebrated, and that in it (a due order being kept)  
 should be intreated such things, which being pro-  
 posed by the legates and presidentes, shall seme  
 apte and mete to y<sup>e</sup> holy Synode, to asswage the  
 calamities of these tymes, to quiet the controuer-

B.i.

lies

sies of religion, to restrayne disceatfull tongues to  
correcte the abuses of corrupte maners, and to re-  
store the true ecclesiasticall & Christian peace.

And they all answered: It pleaseth vs, &c. So  
that others also may propose such thinges which  
to the Synode may seme to be lawfull & honest.

Thou seest Christian reader that the fathers of the Coun-  
sell of Trent do in the first Session with great magni-  
ficence promise that thing, whiche al Christendome  
hath nowe many yeares moste earnestly looked for: na-  
mely, the increase and advancement of faith and Chri-  
stian religion, the allwagement of the calamities of  
our time, the quieting of controuersies of religion, the  
abolishyng of peruerse doctrine, the correction of cor-  
rupt maners, a true Ecclesiasticall and Christian peace  
and conoord &c. What can the mynde of man desire  
more, if in so great a multitude, varietie, and confusion  
of opinions of the Church of God, it might se a godly  
peace restored, doctrine purged from all errors, the true  
worshipping of God (all idolatry & superstition beyng  
taken away) renewed, and most corrupt maners in all  
orders amended: For the holy Scriptures do teach that  
by this meanes onely publike evils and calamities are  
allwaged. If simple and vnlearned men shoulde rede  
and heare these thynges, what golden mountaynes,  
what golden and heauenly worlde would not they pro-  
mise vnto them selues?

But if we shal diligently weigh a fewe wordes whiche go  
a litle before the thinges whiche we haue nowe reher-  
sed (namely, that the Councell muste bee celebrated,  
al suspension taken away, according to the forme and  
tenor of the letters of our moste holy Lorde Pius the  
fourth the most high Bishop) we shall easily vnderstand,  
that the Bishop of Rome with his Councell of Trent  
mocketh and dallseth with al Christendome.



## Of the Counsell of Trent.

3.

For whereas in his letters of Indiction and Indulgen-  
ces, he openly sheweth that he is minded to continue and  
prosecute the Counsel bego vnder Paul the third and Ju-  
lius the third and not finished, in this he testifieth, that he  
ratifieth all the vngodly Decrees of the former Counsel:  
whiche thing also the manner of the order so diligently obser-  
ued, confirmeth. For in that place where the aboue named  
Fathers left, haue they begon both to deliberate, and to  
decree, and also to ordeyne Canons.

But lest a man should thinke that it skilleth not much  
whether the Councell be continued or begon, it shalbe  
good briefly to repeate thinges, whiche were ordeyned &  
decreed in the last former Sessions.

Howbeit I will not curiously searche out all thinges,  
but only make mention of the principall pointes, whiche  
are directly contrary vnto y<sup>e</sup> doctrine of the Prophets and  
of the Apostles.

In the first decree of the 4. Sessio the Synode decreed,  
that vnwriten Traditions vsurped by continuall succes-  
sion in the Catholike Church, shalbe receaued and reue-  
renced with as great an affection of piety and reuerence,  
as if they had come fro Christs owne mouth, or had bene  
spoken by the holy ghost.

They strike also with their curse al those which in their  
disputations, and expositions receaue not the bookes cal-  
led Apocrypha, or the vulgare translation.

Concupiscence (saith he) whiche y<sup>e</sup> Apostle calleth sinne,  
the holy Synode declareth that the Church neuer vnder-  
stood it to be called sinne, that properly and truly in dede  
it is sinne in those whiche are regenerate.

Sess. v.  
Decr. i.

Free will is not extinguished in menne, although the  
strength of it be empayred and diminished.

Sess. vi.

If a man say, that other works whiche are done before  
justification, howsoever they be done, are sinnes, let him  
be accursed.

Can. vii  
Can. xii

¶ II.

¶ III.

Can. xii

If a man saye: That Justification is nothing els. But the confidence of the mercy of God which forgiveth sinnes for Chykses sake, or, that this confidence is it only where by we are iustified, let him be accursed.

Can. xiii

If a man saye, that it is necessarye for every man that will obteyne remission of sinnes, to beleue certeynely, and without any doubtfulnesse of hys owne infirmitye and vnaptenesse, that his sinnes are forgiven hym, let hym be accursed.

Can. xviii

If a man say, that the preceptes of God are impossible to be observed even of a mā that is iustified and set vnder grace, let him be accursed.

Can. xxviii.

If a man say, y grace beyng lost thozough sinne, faith is also together there with all lost: or that the faith whiche remayneth is not a true faith, although it be not a lively faith: or that he whiche hath faith without charity is not a Chyistian, let him be accursed.

Can. xxx

If a man saye that after the receauyng of the grace of iustification, the faulte of every repentant synner is so forgiven, or y guiltynesse of eternall punishmēt so wiped away, y there remaineth no guiltynesse of tēporall payne to be payde, ether in this woꝛlde or in the woꝛlde to come In Purgatory, befoze the waye can be made open vnto the kingdome of heauen, let him be accursed.

Let these curses suffice, and leave of to speake of other, for by these the godly reader maye see, that the principall pointes of faith and Chyristia religion are not so much corrupted and peruerter, as vtterly condēned of the fathers of the Councell of Trent celebrated in the yeaere of our Lord. 1547. Of all whiche we thought good bylesly to admonithe the reader, befoze that we examine the Decrees and Canons made by the Councell of Trent vnder Pius the fourth Bishop of Rome.

They haue layd a foundation to defende all superstitions, idolatries and abuses vpon the authority of humane traditions,



## Of the Councell of Trent.

5.

traditions, vnder the name whereof they vnderstande all those traditions, which haue now a few yeares past crept into the Church of God and are therein vsurped.

And although our men haue neuer earnestly contended agaynst traditions, which are not manifestly agaynst the worde of God, but thought that they myght be retayned without offence to God so that yet they were not vitiated with the opinion of the seruice of God, as it is sayd: *Thei worship me in vaine with the commaundementes & doctrines of men: yet wil our aduersaries neuer be contente.* *Math. xv,* And therfore they haue not only made all traditions and superstitions, yea euen those which are repugnaunt vnto the doctrine of the Prophetes and of the Apostles, equall with the holy scripture, & haue referred them vnto Christe *Esay. xxix.* as to the authoꝝ of them, but also they haue malepertely contended contrary to the expresse word of God, y God is worshipped by these humane traditions which they haue brought in.

Farther they are not ashamed to make equall y bookes called Apocrypha, which are disallowed euen by the testimony of the fathers (some of the which bookes S. Jerome counteth among fables) with the authoꝝ of the other sacred bookes, which are Canonically. And in like manner alledge they of the bookes of the Machabees, in the latter booke, whereof the authoꝝ desireth pardon, if he haue described any thing y is not well, which phrase of request agreeth not with the holy ghost, whose oracles are al true and not to be doubted at.

As touching the Epistle vnto the Hebrewes, the second Epistle of S. Peter, the two latter Epistles of John, the Epistle of James, and the Apocalips, we are not the fyrst y haue bene in doubt of them, for euen from the primitive church there haue bene sundry opinions of them.

But there is none y is in very dede Godly, which is so vnlearned, that he vnderstandeth not, what these holy fa-

B.iii.

thers

*Jerom bpō the. 13  
Chap. of Daniell,  
& in his preface,  
vpon Daniells*

thers chiefly intended in thys decree. For they see that in them they haue defences for certayne of theyr errors, by whiche yet they can not extinguishe the light of the truth shyning in y<sup>e</sup> writings of y<sup>e</sup> other Prophetes & Apostles. As it is in an other place abundantly shewed.

In y<sup>e</sup> also they strike with their curse al those, which in all things receaue not the comon translation in disputatiōs, what more madnesse is there than this, & more repugnant to the meaning of y<sup>e</sup> holy ghost: I say moreover it is full of many errors. Will they also put vnder the thunder of their curse y<sup>e</sup> holy fathers, whiche vsed an other translation than it? Or what impietie or discōmoditie hath it, if men haue accesse to the springes of the Hebrewe & Greeke tongue, wherin the mysteries of the heauenly doctrine are writte? Unto the which S. Augustine hath diligently admonished vs oftentimes to haue recourse and accesse.

But they manifestly declare their minde and if it were but in this decree onely, in y<sup>e</sup> they desire to prohibite all those that are studious of the heauenly doctrine, from the entrance to the knowledge thereof, lest the errors, and impieties with which the church of Rome hath hitherto vnder the moste thicke darkenesse bene sicke, shoulde be brought to light.

For as muche as the Synode of Trent denieth that concupiscence is in very dede sinne, notwithstanding, neither hauing any regard, that the Apostle calleth it sinne, what would it not permit in thinges more obscure to oppresse and tread downe the truth. The lawe sayeth manifestly. Thou shalt not lust, And the law prohibiteth nothing but sinnes, If therfore lust be not in very dede of the number of sinnes, it can not be prohibited, & the commaundement of the Lord twice with so great seueritye repeated is in vayne. Agayne I saye that these good holy fathers will thinke that there is nothyng not lawfull vnto them, if

*Sess. v.  
Decr. i.*

*Exod. xx  
Deut. vi.  
Rom. vii.*

the



## Of the Councell of Trent.

7

the faithfull shoulde graunt vnto them so manifest an error and sacriledge.

Likewys also that opinion is repugnaunt to the doctrine of Christ and of the Apostles, which they go aboute by the thunder of cursyng to establishe, they false (I saye) and vngodlye opinion concernyng humane strength and freewill: namely that free will is not extinguished though it be appayzed and diminished. When we were dead vnto synnes (sayeth the Apostle) he hath quickened vs together with Christ: looke howe much a dead man is able to accomplyshe to recouer corporall lyfe, so much doth the Apostle attribute to mans strength in hys conuersion to God. And Christ sayth: Without me ye can doe nothyng. And to the Corinthians the Apostle writeth: We are not able to thinke any thyng of our selues, as of oure selues. Agaynst these moste manifest testimonyes, bycause they would attribute somewhat to mans strength, they are not ashamed to dimynyshe the grace of God, whiche both chaungeth and moueth the will of the electes to obey the Gospell.

To the same end also tendeth the. vii. Canon of y same Session, where in the woorkes done without sayth, iustifie from sinne, contrary to the manifeste sentence of Paule whiche sayeth: Whatsoeuer is not of sayth is synne, and those which with the Apostle thinke otherwys they strike with theyr curse.

In the. xii. Canon they vtterly ouerthrowe the bed and foundation of the doctrine of the Gospell, and they robbe afflicted consciences of the only comfort whiche they haue in y bloud of Christ. For they manifestly cōdemne althoſe y thinke y our ryghteousnes befoze god is y confidence in y mercy of god forgyuing sins for Christ s sake. The Apostle vnto the Rom. writeth: vnto him which worketh not,

but

B. llll.

In the same place  
Psal. xxxij.

Ephes. ii.

Esa. liii.  
Act. iiii.

but beleueth in him which iustifyeth the wicked, his fayth is imputed vnto righteousness. And agayne. Therefore we are iustified by fayth, that the promises should be firme according to grace. And Dauid sayth: blessed is the man vnto whom the Lord hath not imputed sinne, And in an other place the same Apostle sayeth: By grace you are saved, through fayth, and that not of your selues, for it is y<sup>e</sup> gifte of God, not by workes, leaste any man should boaste. But what neede we to bring forth many testimonies of y<sup>e</sup> scripture, when as the Prophets do euery where teach that the whole consideration of our righteousness is to be sought for in the mercy of God applied by fayth for Christs sake? In the knowledge of himselfe shall my righteous seruant iustifie many, and he shall beare their iniquities: There is no other name vnder heauen geuen vnto men, wherein we ought to be made safe. This doctrine of Christ, of the Prophetes and of the Apostles concerning the free remission of sinnes by faith for Christs sake, in his only passion and death, and utterly obteyned for vs by his obedience, the Councell of Trent condemneth as erroneous, hereticall and deuillish.

Wherefore howsoever they should graunt vnto vs all other thinges, and should in all thinges come to our opinion, yet can there be no agreement made betwene vs & them, so long as they perseuere in this their wicked opinion, which (as I haue sayd) utterly ouerthroweth the chiefe head and foundation of the doctrine of the Gospel.

No lesse impiety hath the 13. Canon wherein we are taught by reason of our infirmitie & vnaptnes, continually to doubt of the remission of sinnes before God.

But this opinion is repugnant to the manifeste testimonies of the Scripture, and also to the definition and nature of fayth. For to beleue is nothyng els, than firmly and assuredly to appoynte and not to doubt, and with confidence to geue assent: and by y<sup>e</sup> meanes doubtyng is contrary



trary vnto faith. Wherefore whē we are bidden to beleue,  
we are prohibited to doubt. Repent (sayth Chriſt) and be-  
leue the Gospell. And of Abraham it is witten: And he  
was not weake in faith, neyther cōsidered he his own bo-  
dy whiche was now dead, &c. But he doubted not at the  
promise of God thorough vnbelief, but was made strōg  
in faith, geuing the glozy to God, being fully assured, that  
he whiche had promised, was also able to do it. And ther-  
fore it was imputed vnto him vnto righteousness. I am  
assured sayth Paul y neither death nor lyfe, &c, nor any o-  
ther creature can seporate vs from the loue of God, which  
is in Chriſt Iesus our Lord. He writeth also vnto y Ephe-  
sians. In whome we haue boldnesse and entrance with  
confidence thorough faith. And James saith. Let him aske  
(sayeth he) with faith, nothing doubting, for he which  
doubteth, is like vnto a waue of the sea, whiche is moued  
and caried about of the wynde: let not that man therfore  
thinke that he cā receaue any thing of the Lord. Also: Let  
vs therfore go boldly vnto the throne of his grace, y we  
may obtēne mercy, & find grace to helpe in tyme of nede.

Marke. i

Rom. iiii

Rom. viii

Ephe. iiii

James. i

Heb. iiii

These and like testimonies of the holy scripture, teach,  
that by no meanes we ought to put doubt or diffidence in  
the mercy of God towarde vs, and of the obteynement of  
remissiō of our sinnes, but we must firmly settle our sel-  
ues without any doubting or distrust, that thorough faith  
our sinnes are forgiven vs by the free mercy of God for  
Chriſtes sake.

But in that they adde: hauing no regarde to our owne  
infirmities or vnaptenesse, these holy fathers will not in-  
dede haue vs to doubt of the promises of God, whiche is  
most certaine and most firme, and abideth alwayes in one  
sorte, but if we looke vpon our owne infirmities in graun-  
ting & perseuering, for this our infirmities (I say) we must  
continually doubt so long as we liue here.

To this we answer, y we must in dede haue a great  
regard

C. l.

regard to our infirmities and vnaptnesse, and we must acknowledge & diligently consider it, for by it we are vnapt and vnwozthy to receaue & to be partakers of the grace of God: as the Ceterion speaketh in the Gospel. Lord I am not woꝛthy that thou shouldest enter vnder my rooſe, &c. And Dauid sayth: Haue mercy vpon me O God, &c. Also: If thou Lord looke vpon our iniquities, Lord who ſhalbe able to abide it. Also: I am a woꝛme and no man &c. And the Apoſtle ſayeth: I am not woꝛthy to be called an Apoſtle, by cauſe I haue persecuted the Church of God. Dauid alſo: Lord enter not iudgement with thy ſeruaunt by cauſe no liuing mā ſhalbe iuſtified befoꝛe thee. And is not this to acknowledge his owne infirmitie and vnaptnesse? But the ende of this acknowledging is not a diffidēce oꝛ doubting of y<sup>e</sup> will of God towarde vs, but it rather ought to ſtirre vs vp, that we vtterly diſpairyng in our owne ſtrengthes ſhoulde with a ſure and firme ſayth without any doubting ſeek righteouſneſſe, life, and eternall life, in our only Lord & ſauour, & if there remaine any doubtyng in the fleſh, let vs ſay with him in the Gospel. Lord helpe my vnbellefe.

Wherefoꝛe the holy ſcripture teacheth, that men ought ſo to be aſſured of y<sup>e</sup> grace & mercy of God towarde them, that in the meane tyme they forget not their owne infirmitie, & ſudy to make their electiō firme by good woꝛkes, and not, that by conſideratiō of this their infirmitie they ſhould doubt of the fauor of God towarde them. Foꝛ the takyng awaye of which doubt the Sacramentes were inſtituted by Chriſt, by which the promyſes of God are applied vnto euery man, and theyꝝ heartes are ſealed by the ſpirit of Chriſt. Of Baptiſme Peter wꝛiteth. That Baptiſme alſo maketh vs faſte, not the puttyng awaye of the filth of the fleſhe, but the taking to witneſſe of a good conſcience with God, by the reſurrection of our Loꝛde Jeſus Chriſt from the dead. Foꝛ euē as by takyng witneſſe co-  
uenant

i. Cor. xv.

Pſal. 143

Marke. ix

i. Peter. iii



uenantes are performed, so God in Baptisme as it were  
 takynge vs by the right hand, confirmeth, that he will be a  
 mercifull God vnto vs in Chyist, that he will forgiue our  
 sinnes, and receaue vs into grace. For this cause also the *Rom. viii*  
 Apostle sayth: ye haue not receaued the spirite of bondage  
 agayne in feare, but ye haue receaued the spirite of the a-  
 doption of the sonnes of God, by whom we crye *Abba* fa-  
 ther. For that spirite beareth witnesse to our spirite that  
 we are the childzen of God. Also: Ye are sealed with the  
 holy spirite of promise, whiche is the pledge of our inheri- *Ephe. i*  
 tance.

Wherefore it is both extreme impietie, and also igno-  
 rance of holie Scriptures, to bypnyng men into a conti-  
 nuall doubt bycause of their infirmitie, wherewith also  
 the nature of the saintes is infected. Whiche thyng this  
 present Canon doth, wherein all the doctrine of the Pro-  
 phetes and of the Apostles is condemned.

And euen by this onely article, though all the other  
 were conuenient, the godly reder may iudge, that the Pa-  
 pistes and we strue not (as the sayeng is) aboute moone  
 shine in the water, but about a thing most wayghy. For  
 the foudation of our saluatiō, the most proper ende & scope  
 of the Gospell is, to teache, that men, beyng penitent and  
 beleyng from the hart, haupng no regard to their sinnes  
 or to their owne infirmitie and vnaptnesse, shoulde assu-  
 redly appoint and without all doubtynge firmly beleue,  
 y for Chyistes sake they haue remission of al their sinnes,  
 that they are in the fauor of God, and haue eternall lyfe.  
 This foundation of our saluation, and this onely conso-  
 lation of afflicted consciences the fathers of the Counsell  
 ouerthrowe by this their decree of perpetuall doubtynge.  
 Where vnto all y Idolatry and superstition of the Papacy  
 leaneth. For take away doubtynge, and Purgatory is ta-  
 ken awaye, Peregrinations or Pilgrimages to the Ima-  
 ges of Saintes, the opinion of Merites, of Fastynge,  
 C. ii. and

and prayers, the sacrifice of the Masse for the quicke and the dead, inuocation of saintes & such like, al these things (I say) if you take away doubting, are taken awaye. But contrarily to affirme & defend doubting, is to take away faith, & to abrogate the promises of the Gospel, and utterly to blot it out of the hartes of men.

Rom. vii

The like pernicious error is stablished in the 18. Canō. What a man being iustificed, and set in grace, may perfectly fulfil the law of God. For although the regenerate do receaue the holy ghost, yet continually, as long as we liue in this life, there cleaueth to our nature a natural corruption, whose guiltnesse is forgiven in Baptisme, by reason of which corruption the godly can not performe that whiche they would. For this cause made the Apostle this exclamation: O wretched man that I am, who shall deliuer me from this body subiecte vnto death? For he had a litle before sayde: That whiche I would, I do not, but that whiche I hate, that I doo: but I knowe that there dwelleth no good in me, that is, in my flesh. For to will is present with me, but I finde no meanes to doo good. For I do not the good thing whiche I would, but the euill whiche I would not, that I do. And agayne: The flesh lusteth agaynst the spirite, and the spirite agaynst the flesh: and these are contrary one to the other, so that ye can not do the same thinges that ye would.

Galat. v

This doctrine is necessary, whereby also they y are indeede godly, do vnderstand, y howsoever they are regenerate yet they ca not perfectly accomplish the lawe of God, lest peraduenture they should fall into a pernicious doubt, if they should see in them selues also this imbecillitie of humane nature not utterly and wholly regenerate, against whiche infirmitie we must continually thorough y grace of the holy ghost fight with a true faith.

The 28. Canon, manifestly teacheth that the Counsell of Trent is not gouerned by y holy ghost, but is infected with



## Of the Counsell of Trent.

13

With the spirit of error. For they teach that a dead faith is a true faith, and that he which is endued with a dead faith is nevertheless a Christian, & the that thinke otherwise they curse. But these two pointes are playnly & manifestly contrary & opposite vnto the doctrine of the Apostles. For a true faith is a lively faith, the gift of the holy ghost, whereby man is ioyned vnto Christe, but that faith which is not lively, can not be a true faith. And here let them heare what James sayth, whose authoritie in other places they so much extoll. Thou beleeuest (sayth he) that there is but one God? Thou doest wel, the devils also beleeue and tremble, wherefoze it is the fayth of devils, and not a true fayth, which is not a lively confidence in the mercy of God promysed by his sonne, and so is it nothyng els, than a humane and vayne perswasion, wherewith the greatest part of the world being deceaved falleth into eternal destruction And euen as thou mayest call the paynted image of a man, a man, so mayest thou also call suche a perswasio or opinio, faith, which yet is not a true faith.

*ii. Thes. iiii.*

*ii. Cor. xiii.*

*Eph. iiii.*

*James, ii.*

But what a madnesse is it, to call him a Christian, which is endued with this dead fayth without charitie? Saint Paule sayth: In Christ Iesus neyther circumcision is of any force nor uncircumcision, but fayth working through loue. And to the Cor. he writeth. If I haue not charitie I am become lyke brasse y soundeth, and as a cimball y ryngeth. But the councel of Trent acknowledgeth y man to be a Christian which is without charitie.

*Gala. v.*

*i. Cor. xiii.*

Hitherto they haue imputed to our teachers y they teach a naked fayth contemning charitie, wherein they do vnto them greate iniurye: But now these good holy fathers themselves acknowledge them for Christians, which are without charitie, and they counte a dead fayth for a true fayth: Omytting to speake moze sharply, what blyndnesse is this?

C. iii.

Thou

Rom. i.

Thou seest now Christian reader, in howe thicke darknesse the fathers and brethren of this Counsell do lyt who are utterly ignorant of the whole manner of Christian Religion and of the power of sayth, wherein the whole strengthe of our saluation consisteth. Wherein also the iuste iudgement of GOD is to be considered: for for as muche as they of purpose and obstinately oppose them selues agaynst the light of the truth, and do holde it backe in vnrightheousnesse, they are worthy of suche so greate blindness, whereby God punisheth synnes with synnes.

Jerem. xx. i.

In the 30. Canon they confirme satisfaction for the guiltnesse of tempozall payne and also the fyre of purgatory, wherein maye be satisfied the Justice of God for the guiltnesse of tempozall payne.

Esay. liii

Either of these errors are a derogatio to y<sup>e</sup> merite of y<sup>e</sup> passion & death of Christ, & they declare also, y<sup>e</sup> the Counsell is utterly ignorant what it is to obtayne or to haue remission of synnes. For the holy scripture doth testifie, that al they whose synnes are forgiven the, are in the grace & fauor of God as it is wrytten: I will be merciful to their iniquitie, & will no more remember their sinne, that is: God doth so forget synnes, y<sup>e</sup> in no part he desireth to take vengeance of the, whom being repentant he frely forgiveth thorough faith for Christes sake. As touching tempozal paine to satisfy perfectly the Justice of God, all y<sup>e</sup> is layd vpon Christes shoulders, as Esay testifieth. The Lorde hath put all our iniquities on him. He hath in dede borne our infirmities & carryed our sorowes. He was wounded for our iniquities, and broken for our wickednesse. The chastisement of our peace was vpon him. And John in his Canonical Epistle wryteth: The bloud of Jesus Christe his sonne cleanseth vs fro all sinne. Also: He is the propitiation for the synnes of the whole world. These testimonies of the holy scripture of the olde and newe Testament doo manifestly

ii. Iohn. i

ii. Iohn. ii

teache



teache that besides the obedience of Christe made in the fleshe there is no other satisfaction for synnes: and that they are sowlely deceaued which do put some part of satisfaction eyther in theyr owne passions or elles in their fained purgatorie.

To deuide in halfe the merite of the passion of Christe, is vtterly to abolishe his meryte: for he is no halfe or vnperfect redemer but a perfect redemer, with one oblatiō (saith the Epistle to the Hebrewes) hath he for euer made perfect those, which are sanctified. Heb. x.

But because they see that the expiation or satisfaction for synnes is by moste manifeste testimonyes of the scripture attributed onely vnto Christe, they goe aboute to auoyde them by a vayne distinction, when, they teache, that the synnes themselves are not expiated, but that for the eternall payne dew vnto synnes the satisfaction of temporall payne is expiation made, but in affyrmyng of these thynges, they shewe in very deede that they are vtterly ignoraunt, what remission of synnes is. For what other thyng ells is remission of synne, than that God forgif receaueth vs into fauoure, and forgiueth the faulte of synnes, then also he remitteth the punishmente whiche we haue deserued by our synnes: Wherefore where there is not a full and perfecte remission of payne, but that some satisfaction is requyred, there also is not a full and perfecte remission of synnes. I knowe the Councell of Trent can not vnloose thys knotte, and if thys be manifest to be the doctrine of the holy Ghost, then will sal away theyr satisfactions for synnes and the fyre of purgatorie shal easily be quenched.

And although the Lord sometimes do some what moze severely chastise those whose synnes he remitteth according to hys will, as he vnderstandeth to bee expediente for

C. lll. them,

i. Cor. xi.

them, yet is that by no meanes to be counted a satisfacti-  
on for payne of sinne, but a healthfull discipline, to kepe  
them in doing theyr dutie, and to cause them to wooke  
theyr saluation in feare and trembling. When we are  
iudged (sayth the Apostle) we are corrected of the Lorde,  
least we should be condemned with the world: He sayeth  
not that we are corrected, to the ende we shoulde satisfye  
part of the iustice of God, but to the entent we should not  
synne hereafter or flatter our selues in sinnes.

John. v.

Also þe sayned fyre of Purgatorie is manifestly aga inst  
this sentence of Christ, wherein he sayth: Verely I say vnto  
you, he whiche heareth my worde, and beleueth in him  
whiche sent me, hath eternal lyfe, & shal not come to iudge-  
ment, but hath passed from death to life. It is also contra-  
ry vnto the most sweete consolation of the Apostle which  
is wrytten vnto the Thessalonians, where the death of  
the Godly is called a sleepe. I will not (sayth the Apostle)  
that you shoulde be ignoraunte byethzen of those whiche  
haue fallen on slepe, &c. But it might be called a wonder-  
full sleepe if it were ioyned with so greate a tormente of  
purgatorie fyre. Which the Sophisters affyrme differeth  
nothing from the infernall fyre but only in respecte of du-  
raunce of time. Whereof you shall heare what the Disci-  
ple sayth in his Sermon of soules, whose words are these.  
 ” For if all the coales of the whole worlde being gathe-  
 ” red together vpon one heape were on fyre, and if a man  
 ” shoulde stande in the myddest of them, he shoulde not suf-  
 ” faine so greate heate, as the soules sustaine in purga-  
 ” tory. Of this sayned fyre of purgatorie the holy pꝛophetes  
 and Apostles know nothing, & holy scripture is ignorant  
 therof, neyther knoweth it of any other fyre after this life  
 than of the infernall euerlasting fyre of the damned, which  
 shall neuer be quenched but al the misery of those þe shal be  
 saued endeth in this worlde, wherein yet also is the begin-  
 ning of eternall life.

And



And although þe Bishops of Rome with their Cardinallies, Bishoppes, Sacrificers and monkes were many yeares ago admonished of all these pernicious errors, yet so great is their stubbomnes and security in defending of errors that in so manifest a lyght of the doctrine of þe Gospel, they are bolde to obtrude them agayne vnto Christian people: so muche are they bewitched by the spirite of lying, that they shoulde not geue place vnto the truth of the heauenly doctrine whiche the Lord hath raysed vp againe in the latter times, & hath kindled the true lyght in the hartes of many.

I thought good to admonishe the godly reader of all these thinges befoze I tooke in hande to confute the rest of the decrees and Canons, whiche were made vnder the Bishop of Rome Pius the fourth concerning the Sacramentes: all which namely decrees and Canons seing they were allowed by the Counsell gathered together the laste yeare, they whiche are but meanelly instructed in the doctrine of pietie may most manifestly see, þe there is no good thing to be hoped for at their handes.

For what (but euen bytely to repeate all things) pietie or sounde doctrine canst thou looke for of them, which acknowledge not the disease of the corrupt nature of man, & dare denye it to be sinne contrary to the Apostle? Which denye that man is dead thorough sinne, and doo attribute vnto him strengthes yet remayning, wherby he may apply him selfe vnto grace? Whiche also excuse woorkes of the Ethnikes and infidels from sinne? Whiche are ignorant of the nature & difference of the law and of the Gospel? Which condemne the righteousnesse of faith, which thorough the obedience of Christ resteth onely in the mercy of God? Whiche teach a man continually to doubt of the grace and fauor of God: Whiche dreame þe saythfull can fulfill the lawe of God? Whiche besides the passion and death of Christ do teach vs to seeke other satisf-

D. I.

saction

factio in this life & in þ world to come. What good thing  
(I saye) can a Christian Publique welth hope oꝝ loke for  
from suche fathers: when as with their peruerse and un-  
godly decrees they do not onely peruert the foundations,  
and principall poyntes of Christian Religion, but also, as  
much as lieth in them, utterly overthrow them.

Where as there are five principall feast dayes, whererin  
the benefites of the sonne of God are yearely celebrated in  
the Church: the feastes of the Passiuitie of Christ, of his  
Passion, Resurrection, and Ascension into heauen, also  
the feast of Whitsontyde. Of all these feastes the Fathers  
of the Counsell of Trent haue left vs nothyng, but the  
names and truth of the hystoꝛye, whiche is also in the de-  
uilles, vnto whiche fathers thou mayst most aptly apply  
this sayeng of Paul. They professe that they know God,  
but in dedes they deny hym, when as they are abhominable,  
and not harknyng to his woꝛde, and reprobate to all  
good woꝛkes.

Titus.i.

Psalme. li

For the power and fruite of the holye Passiuitie of  
Christe is to purge and make cleane our vnpure Passiuitie,  
whiche were conceaued, borne, and dead in synnes.

The Counsell of Trent extenuateth the power of thys,  
whilst they extenuate the disease of originall synne, and  
denye it to be properly called sinne.

The vertue and fruite of the Passion and death of  
Christ, is a perfect satisfaction for the synnes of the whole  
woꝛlde, and a full remission thozough the mercy of God.  
Contrarily the Counsell extenuateth the vertue of thys  
merite, & teacheth that for the tempoꝛall payne of synnes,  
we may satisfie both in this life by good woꝛkes, and af-  
ter this life in Purgatoꝛye.

i. Cor. i

ii. Cor. i

The vertue and fruite of the resurrection of Christ is,  
that all they whiche beleue in Christe are iustified from  
sinne, and endewed with righteousnesse, not with theyꝝ  
owne righteousnesse but with þ righteousnesse of Christ,

as it



as it is wrytten: whiche was deliuered for our finnes, and raysed vp for our Justification. Contrarily the Counsell detreeth, that parte of the Righteousnesse whiche is of force before God to put awaye finnes, consisteth also in our workes. Rom. iiii

The vertue and fruite of the Ascension of Christe into heauen, and of his sitting at the right hande of the father (from whence also he sent the holy ghost vnto his Apostles) is, that he onely & alone hath opened the gate of the kyngdome of heauen, is a continuall intercessor for vs vnto the father, and sealeth our hearts with y<sup>e</sup> holy ghost, as with a pledge & earnest peny, y<sup>e</sup> the faithfull shoulde be certaine and not doubte of the fauor & mercye of God towards them. Contrarily the Counsell teacheth y<sup>e</sup> we shoulde laye the consideration of our infirmities agaynst the promises of God, and y<sup>e</sup> because of it we ought continually to doubt of the grace and fauor of God: and they iudge it to be an arrogant confidence, whereby a man assuredly and undoubtedly promisseth vnto hym selfe the fauor of God for Christs sake. Beate and y<sup>e</sup> more is, one of the Fathers of this Counsell in the defence of his Catholike doctrine not long since was not ashamed to wryte. That there is no greater abhominacion before God, than if a man hauing no respect vnto his owne infirmities shoulde certainly appoint and firmly beleue that he ought sayth his finnes are forgiven for Christs sake. Ephes. iiii  
Ephes. i  
Rom. viii.  
ii. Cor. i

Take awaye this firme consolation from a Christian man, & the benefites of the sonne of God whiche we haue rehearsed, whiche the Counsell of Trent derogateth, namely the full remission of finnes, y<sup>e</sup> is, of the fault & payne gotten by y<sup>e</sup> blood of Christ, take awaye also y<sup>e</sup> perfect righte consciencie whiche we haue by the resurrection of Christe, and the assured testimony of the holy ghost, whereby we beleue without any doubting that we are in the fauor of God for Christs sake: and what can be leste or geuen

D. ii.

hym

Stanslaus  
Hofius Bis-  
hop of War-  
miennum Car-  
dinall agaynst  
Brentius.

hym that is auaplable to saluaton?

But rather this ought continually to be the study of a Christian man, & we should fight against this distrust and doubting, whiche is naturally in vs, and cleaueth vnto vs euen against our willes, and expell it, so far is it of, that it should be a prayse of pietie modestie or humilitie, bycause of our infirmitie to doubt of the grace of God offered vs in Christ. The holy fathers of the Counsell iudge, & it can not want the sinne of arrogancie if a man hauing no regarde to his owne infirmitie do assuredly appoynt of the grace of God towarde him selfe. In the meane time they consider not, how great a wickednes it is to accuse god in his promises of vanitie & lying. Who hauing no regards to our infirmitie promisseth & offereth his fauor in Christ to vs beyng vnworthie and wicked, and doth most seuerely admonish, and vnder the payne of hell fire commaunde vs, & as repentaunt sinners, we should without all diffidence or doubt, & is, with a true and firme faith embrace it. He that beleueth not, that is, that firmly appoynteth not, & for Christs sake he hath God mercifull vnto hym, shalbe condemned.

Mark. xvi

And thus much of the doctrine whiche the Counsell of Trent, in the yeare. 1547, confirmed agaynst the expresse word of God to establish their olde errors.

In the seventh and last session they began to make decrees also of the Sacramentes whiche are added as seales vnto the heauenly doctrine, wherin the promises of God concerning his free fauor towarde vs, are sealed, and our fayth confirmed.

But I will not dispute long of these their decrees, whose true and manifeste confutation is of late set a brode: but I will only admonish & godly reader of certayne things, & he may se, that the Counsel in this part also is not unlike vnto it self, & hauing no regard vnto the word of god, they appoynt and decree what they list them selues.



In the first Canon they curse those whiche beleue not, & there are seven Sacramētes, being so most properly called & instituted of Christ him self. But who will not here straight way meruaile at the rashnesse & boldnesse (omitting to speake moze greuously) of the Counsel? When as Christ hath instituted only two Sacramētes, and not moze felwer, to saine to these other siue which are not properly Sacramentes. For as for Baptisme and the Supper of the Lord the Euangelistes testifie & Christ instituted the, to confirme our fayth, whiche haue y<sup>e</sup> worde, & promise, & outwarde symboles or signes. As for y<sup>e</sup> other whiche partly are kyndes of lyfe instituted by God, and partly are ordinaunces, howe dare they number them among Sacramentes? When as either they want outwarde symboles, or els they are not seales of promises of eternall lyfe: And because they dispute of the number of Sacraments of the new Testamēt instituted by Christ, with what rashnesse dare they to byng into y<sup>e</sup> number either Repentaunce or Patrimony, when as the selfe same are founde in the people of the olde Testament?

In the fifth Canon they decree: If a man say y<sup>e</sup> the Sacraments were instituted only to y<sup>e</sup> nourishment of fayth, Let hym be accursed. What other thyng I pray you doo they in this Canon, than vtterly to ouerthrowe the vse of the Sacramentes. If the imbecillity of our fayth were not so great, that it would firmly rest in y<sup>e</sup> promises of God, what should we nede Sacramētes: by which God would helpe our imbecillitie, as the Apostle hath writtē of Abraham: he receaued the signe of circumcision, the seale of the righteousnesse of the fayth which was in vncircumcision. &c. Rom. iiii

In y<sup>e</sup> eight Canō y<sup>e</sup> olde impietie of y<sup>e</sup> monks is confirmed, which taught y<sup>e</sup> Sacramētes confer grace by y<sup>e</sup> worke wrought, wout y<sup>e</sup> good motion of him whiche receaueth. This Canon is against y<sup>e</sup> doctrine of y<sup>e</sup> Prophetes & Apostles, which testifieth y<sup>e</sup> grace is not conferred but to those D. iii

ii. Cor. iiii

which beleue in very dede. For even as y<sup>e</sup> word of promise nothing profiteth the unbeleuers, but hurteth them, as y<sup>e</sup> Apostle testifieth, it is the sauour of death to death to these that perishe: so undoubtedly haue the Sacramentes the selfe same consideration, whiche are added vnto the promises of God, to confirme and increase grace offered by the promises of God, and receaued by faith.

By this error Monkes of the later tyme haue endeouored them selues to commend the celebrations of their Masses, and to perswade men, that by the worke wrought they are profitable for those, for whom they are celebrated, whereas they neither confer any grace to the liue sacrificer, neither yet profit the dead, or lookers on y<sup>e</sup> stande by. This error being already oftentimes confuted, the Couisel goeth about to establishe.

In the first. Canō they confirme all magiceall & hystorioncalle rites, which were by little & little brought into y<sup>e</sup> Church of God, and they bidge the with so great a necessitie as though they were y<sup>e</sup> worshipping of God, y<sup>e</sup> they do not only iudge these to sinne, but also strike the with theyr curse, whiche haue either omitted or chāged any of the.

The wordes of y<sup>e</sup> Canō are these: If any mā say, y<sup>e</sup> the receaued & allowed rites of the Catholike Church accustomedly vsed in the soline administration of the Sacramentes, may either be contēned or at the ministers pleasure without sinne omitted, or by any other pastor of the Churches be chāged into any other new rites, let hym be accursed.

In this Canon first is condemned the doctrine of Christ & of y<sup>e</sup> Apostles concerning Christiā liberty, wherof y<sup>e</sup> Apostle hath writte: In the libertie, wherin Christ hath deliuered you, stand ye, & be not ye wrapped againe in y<sup>e</sup> yoke of seruitude. Christ also saith. They worship me in vaine teaching y<sup>e</sup> doctrines & precepts of men. The practise of y<sup>e</sup> Apostles is cōdēned, which not only by y<sup>e</sup> testimonie of y<sup>e</sup> Euāgelistes, but also of the high Priestes vsed, not these rites:

Gala. v.

Math. xv



they baptised w<sup>th</sup> al manner of water, *Platina* in *h* life of *Sin-*  
*tus* *p* testifieth *p* Peter celebrated *p* supper of *p* Lord,  
w<sup>th</sup> the Lords prayer w<sup>th</sup> out any other rites. Not only all *p*  
pastors of our church are cōdemned, but also *p* primatine  
churches, which were vtterly ignozāt of these rites, which  
humane wisdom hath inuēted, & superstition increased.

And thus much of the Sacramentes in generall: wher-  
by we may coniecture that the fathers of the Council wil  
correcte no erreure, abuse o<sup>r</sup> Idolatrye, so<sup>r</sup> as muche as  
they will not so<sup>r</sup> peace and conco<sup>r</sup>de sake so muche as re-  
mit the least rytes and ceremonies, wherin there is none  
o<sup>r</sup> small helpe, but haue decreed to retayne the w<sup>th</sup> tooth  
and nayle.

Neither do we so earnestly dispute of ceremonies and  
outward rites, bycause we would so<sup>r</sup> them haue the peace  
& tranquillitye of the church troubled, whiche may be re-  
tayned without sinne, but *p* the church should be instruc-  
ted, *p* the opinion of necessity and wo<sup>r</sup>shipping is to be ta-  
ken away, which opiniō also conuerteth into horrible Ido-  
latrye thynges that are of they<sup>r</sup> owne nature meane and  
indifferente.

In they<sup>r</sup> Canons of baptisme although they leaue di-  
to vs *p* so<sup>r</sup>me prescribed vs of Christ, yet they so peruert  
the administration and vse thereof, that the saythfull can  
hope so<sup>r</sup> little consolation thense, vnlesse they bee moze  
rightly instructed.

So<sup>r</sup> to omit their ware taper, sauour of salt, spittle, ch<sup>r</sup>is-  
some, and such like, in conferring wherof they are moze oc-  
cupied, than in pou<sup>r</sup>ng on the water, which thyngs also  
do rather obscure and vitiate the benefyte of baptisme,  
thay commende it: In the. vii. Canons they bynde hym *p*  
is baptised to obserue the whole lawe of Christ in *p* opi-  
nion, wherin the Scholemen haue deliuered it: namely *p*  
so<sup>r</sup>asmuch as (after the Scholemens opinon) in the newe  
lawe is geuen a perfecter lawe than in the olde, they  
affy<sup>r</sup>me

affirme that he which is Baptised is bounde in woorkes to fulfyll thys lawe. . . . But what other thing is this, than to geue a signe of desperation in baptisme? For the Sacramentes are signes of the promise, and of the grace offered in the promise, wherby they are receaued into the fauour of God which are not able perfectly to performe the commaundements of God. In the meane time yet are they bounde to the obedience of the lawe of God, whose curse is taken away by Christ, as it is writtē: Now you are not vnder the law, but vnder grace.

*Gala. v.*

No lesse ridiculous and vngodly are the fathers of the Councell of Trent concerning confirmation. For in that they attribute vnto the oyle the power of the holy ghost which may not be geuen vnto those y are Baptised but by a byshop, what other thyng is thys thā a humane tradition and a magicall kynde of enchantement? We rede indeede in the Euangelist Marke, y the Apostles annoynted many sicke folkes with oyle and healed the, but this was a medicine of y body, and not an instrumente of geuing or communicating the grace of the holy ghost, which it signifyeth: we will not speake of the blessing of the oyle which is altogether magicall, befoze it can serue for thys spectacle.

*Marke. vi.*

In the meane tyme how necessary the Catechisme is in so great an ignorance and rudenes of the common people that they might rightly be instructed in true fayth and religion, al the true Godly do see, and do deploze and deteste the negligence of the Byshops and sacrificyng priestes: concernyng this thing the Councell is moze dumme than a stone.

In summe y Councell of Trent neglectyng the Catechisme, thought by the Sacrament of confirmation to re-  
taine theyr gaspyng spectacle, therby to blynde the eyes of the rude, y they also myghte seme to doe somelohat in the church, when as to teache (which thing also experience de-  
cla-



clareth) they are most vnapt.

But it is sufficient to haue rehearsed at y least the principall pointes of the former Counsell of Trent, wherein I trust I haue shewed that the true and heauely doctrine of originall sinne, of free will, of y law and of the Gospel, of grace, & iustification of the merite of the passio, death, and resurrection of Christ, of the certaynty of our saluati- on, of faith and good woorkes, of the Sacramētes in gene- rall, of Baptisme and Confirmation, is not onely corrup- ted, but also the true vse of them for the moste part vtter- ly abolished and cleane taken away.

All these decrees and Canons with a great many mo, whiche contayne no lesse impietie, which I will now with silence ouer passe, the fathers of this Counsell of Trent, in the yeare from the birth of Christ. 1562, the xviii. day of January, do as it were repeting the in these fewe wordes (should be celebrated, all suspension taken away, according to the forme & tenor of the letters of our most holy Lorde Pius the 4. most high Bishop) acknowledge and reuerence them in this their first decree as most holy, and do approue and cōfirme them with their assent and authoritie.

By these thinges (as I thinke) all Christendome maye easily vnderstand that the Cardinals, Bishops, Monkes, & Sacrificers called together at Trent by the consent of the Bishop of Rome Pius yiii. not to clese y doctrine of the Church fro errors, whiche haue not once with their litle finger touched any one erroz of y Scholastical or Papisti- call doctrine, where with their bookes and decrees ouer- flowe: but they are assēbled together with this only pur- pose and entent, to establishe and confirme the Popes ty- ranny in the Church, and also deuillishe Idolatrye, and thorough out al Christēdome to oppresse & vtterly to ouer- throwe sounde doctrine, and the folowers therof.

Wherefoze there is no cause why, that any man should be deceaued w these their most flatterynge wordes, na-

C. i.

mely

,, mely that they assembled together in this Counsell to  
 ,, the increase & aduancement of faith & Christiā religiō,  
 ,, to assuage the calamities of these times, to quiet & cō-  
 ,, trouersies of Religiō, to restraine disceatful tongues, to  
 ,, correct the abuses of corrupt maners, & to restore & true  
 ,, ecclesiasticall & Christian peace. For the sense of those  
 woordes is, & the calamities of these times cā by no other  
 meanes be assuaged, or the cōtrouersies cōcerning reli-  
 giō quieted, vntil the olde & aūciēt superstitiō & idola-  
 try be called agayne into the Church, & & al godly tea-  
 chers (whom they in this place vnderstand by disceatful  
 tōges) shuld every where be put to silēce, & & such which  
 hitherto being instructed w<sup>th</sup> & word of God, haue gayne  
 sayd their impietie & playnly cōuincēd them of manifest  
 idolatry, of infinitie superstitions, abuses, & all kind of  
 most pernicious errors, yea and also of most great im-  
 pietie, should cruelly be put to death.

But as touching the correcting of corrupte maners they  
 are so far of to be carefull, & they seme by all diligence to  
 seke a greater licēce for & maintenance therof, whē as it is  
 not possible & there should be a greater dissolutiō of lyfe &  
 maners in all orders, but especially in the Clergy.

And although as I suppose I haue hitherto sufficiētly  
 & plētifully declared & the Couंसell of Trent in this first  
 decree hath most brievely cōdēned & sōūd doctrine of & Gos-  
 pell in a maner in al his partes & articles, so & I nede not  
 to rehearse any mo things, whereby to declare & al godly  
 mē ought to abstaine frō the amitie & familiaritie therof,  
 as frō a most deadly pōpē enemie of & eternal truth & celest-  
 all doctrine, yet neuerthelesse bycause we would in other  
 things also satisfie & desire of & godly reder, we will brie-  
 ly also examine such things whiche they haue decreed of &  
 bookes of heretikes, of & sacrifice of & Masse, of & cōmuniō  
 vnder both kindes, and of pzebendes.

¶ The first decree of the second Sessio of the

sacred



sacred Counsel of Trent, vnder Pope Pius  
the fourth the xxvi. of February. 1562.

**T**he sacred, oeconomical, & generall Synode  
of Trent, lawfully asssembled together in y<sup>e</sup> holy  
ghost (the self same legates of the Apostolical  
seat being presidētes in it) not trusting to humane  
strengthes, but cleauing to the helpe & aide of our  
Lord Iesus Christe (who hath promised to geue  
mouth & wisdom vnto his Church) hath princi-  
pally a regard vnto this, to restore at the length  
to his purenesse & brightnesse, the doctrine of the  
Catholike fayth beyng in many places corrupted  
and obscured by reason of the opinions of many  
whiche disagree among them selues, and to re-  
uoke the manners which haue Declined from the  
olde institution vnto a better manner of lyfe, and  
also to conuert the heart of the Fathers vnto the  
children, and the heart of the children vnto the  
Fathers. For as muche therfore as it firste of  
all considereth, that at thys tyme the number  
of suspected and pernicious bookes, wherein  
vnpure doctrine is cōtayned, and farre and wide  
spred abroad, hath to muche increased, whiche  
thyng in dede was the cause that many refoz-  
mations were with a godly zeale made in sundry  
prouinces, and especially in the hyghe Citie of  
Rome, and yet coulde no healthfull medicine  
profite thys so greate and pernicious dysease:

C.ii.

It

It hath thought good y<sup>e</sup> the fathers which are appointed for this inquisition, should diligently consider what were needfull to be done concerning Censures, & booke, & that they should also in due time make relation vnto the selfe same holy Synode, that it may with more ease desleue sundry & straunge doctrines, as it were tares from the wheat of Christiā verity, and more commodiously deliberate and decree cōcernyng those things, whiche shall seme most oportune to the plucking out of doubtēs out of the myndes of very many men, and to the taking away of the causes of many complayntes. And all these thinges it desireth to be brought to the knowledge of all men what soeuer they be, as also by thys present decree it geueth knowledge abrode, that if any man shall thinke that by any meanes these things pertain vnto hym, touchyng the matter of these booke and Censures or any other thynges whiche it hath declared to be handled in this generall Cōsell, he should not doubt, but that he shall w<sup>th</sup> much fauor be heard of the holy Synode.

But bycause y<sup>e</sup> self same holy Synode wisheth even from the heart, & earnestly desireth of God, those thinges that are profitable to the peace of y<sup>e</sup> Church, y<sup>e</sup> all we acknowledging our cōmon mother vpon the earth (whiche can not forget those whō it hath brought forth) may with one mynde with one mouth glorifie God & the father of our  
 Loꝛde



Lorde Iesus Chzist, thorough the bowels of the  
 mercy of the selfe same God, and our Lord and al  
 those whiche haue not communion with vs, it al-  
 lureth & exhorteth vnto conoord and reconcilia-  
 tion & that they would come vnto this holy Sy-  
 node: & embrace charitie, which is the bond of per-  
 fectiō, & pzeferre the peace of Chzist which reioy-  
 seth in their harts, into whiche they are called in  
 one body. Wherefore harkenpng vnto the voyce  
 not of a mā, but of the holy ghost, let thē not har-  
 dē their harts, but not walking in their own sēse  
 nor pleasing thē selues, let thē be stirred vp & cō-  
 uerted to so godly & healthfull an adimonition of  
 their mother. For the holy Synode as it allureth  
 them, so also will it embrace them with all duties  
 of Charitie.

Furthermoze the self same holy Synode hath  
 decreed that publique faith or saueconduite may  
 be graunted in a generall congregation, and shal  
 haue the same force, and be of the same strength  
 and wayght, as if it had bene geuen and decreed  
 in a publique Session.

The second Decree published in the selfe same, ii. Sessio.

**T**he selfe same sacred Synode of Trent law-  
 fully gathered together in the holy ghost (the  
 self same legates of the Apostolical seat being  
 pzeidentes therin,) hath appoynted & decreed, &  
 the next Session to come shalbe had & celebrated  
 the v. Daye after the most holy feast of the Ascen-

sion of our Lorde, whiche shall be the. 14. day of the moneth of May.

These thinges agree with the Originals,  
Angelus Massarellus Bishop of Thelesia Sec-  
retary vnto the sacred Counsell.

**I**n the begynnynge of this decree the Counsell maketh a p[re]face y<sup>e</sup> it regardeth this thing onely, y<sup>e</sup> y<sup>e</sup> doctrine of y<sup>e</sup> Catholike faith beyng defiled and obscured with the opinions of sundry men might be restored to his purenesse & brightnesse. But how wyl they aunswere vnto this promise, & to the expectation of the Church, I thinke it manifestly appeareth by those thinges which we haue befoze spoken. Andoubtedly this were a care mete for the Counsell, whiche yet they in nothyng perfozme, but rather go aboute with humane traditions to obscure and oppresse the doctrine of sayth beyng nowe many yeaeres by the labour of godly and learned men purged and clensed.

Farther we neither can nor ought to deny, but y<sup>e</sup> there are very many bookes extant not so much suspected, as blasphemous and pernicious, but the Romishe bull hath eye to very fewe of them, especially to such as are of his court and faith, but by his Censure he noteth those only as hereticall, which contayne a healthful simple and playne explication of the truth, as we maye see in the catalogue of the heretiques.

But in that the Counsell committeth that matter (namely the examination of pernicious bookes) vnto a certayne fewe fraters, it seemeth therein to haue small regard or eye to the estimation of it selfe, whē as it putteth the iudgement of the doctrine of the Church to the arbitrement of a fewe Sophisters.

But with what conscience dareth the Counsell condēne bookes wherin they neuer looked, which they neuer reade, nor neuer examined? But if they stand to y<sup>e</sup> iudgement of a very fewe mōkes, why are not y<sup>e</sup> Censures, vnto which y<sup>e</sup> Authozitie of the Couñcel is added as it were a blisc published



lished vnder theyr name and daunger. For whē such booke  
are condemned and prohibited by the authoritie of the bi-  
shop of Rome and of the Councell, simple Christian men  
thinke, y all these writings haue bene diligently exami-  
ned of the fathers, when as they are nothing ells but the  
peruerse iudgements of a fewe monks, which either gape  
for a Cardinals hatte, or otherwyse flatter the Bishop of  
Rome, & are most deadly enemies of our doctrine. If they  
say time was so shorte y they themselves coulde not exa-  
mine them, a goodly excuse I promise you, which now be-  
ing these two yeares gathered together haue published a  
bode fyne or six decrees.

This y I haue nowe spoken they obserue not onely in  
the examining of booke, but also in the examining of all  
theyr Canons. For the Monkes dispute and decree of the  
matter y is put forth, which Canons are afterward con-  
firmed by the authoritie of the bishops, so y first the con-  
sent of y bishop of Rome be loyned vnto the, by whose spi-  
rit all thigs ar there done by messagers coming betwene.

When as therfore the writings of Godly & learned me-  
are condemned of the Monkes (whose vngodly & peruerse  
iudgements y councell ratifyeth, & by hys authoritie con-  
firmeth) we ought no more to be moued thā if we should  
rede & here, y the doctrine of Christ being comprehended in  
y writings of y Apostles were condemned of y Pharisees.

But in y al me (vnto who this matter semeth principa-  
ly to pertain) are w such clemency & humanity (if a mā toke  
bpō y bare words) not only inuited to come to Trent but  
to y coucel, but also promised saueconduite, how this their  
good will ought to be taken, by these thinges whiche we  
haue spokē, it is not obscure. Forasmuch as al men are as  
yet bound by an othe vnto y bishop of Rome, & do acknow-  
ledge the authoritie of y Bishop of Rome to be aboue the  
Councell, vpon whose backe thei also depende, if publique  
sayth and securitie geuen shoulde onely be the cause, that  
our men would not come vnto the counsell, all men maye  
see that there is no sufficient warrantise provided for the.

John. xiiii.

Luke. xxii.

For the byshop of Rome hath not geuen saueconduyt but the councel, and bicause the spirite wherwith they are gouerned is a lying spirite, and a murtherer, who would commit his lyfe and healthe vnto them, whiche hitherto haue horribly persecuted our men omitting no kinde of crueltye, and haue put to death great numbers of them? But we will remit this disputation vnto the Lawyers, vnto whom the natures of publique sayth or saueconduit are better knowen. And it is the desseyne of Godly pastors, y for the most part they are not broughte to iudgemente to plead theyr cause, but that vnder the coulour of right they mighte be put to death: whiche though the examples of Christ, of the Prophets, of the Apostles, and of y Martirs do testifie. This processe of the lawe (as they cal it) muste Godly teachers looke for in this world, which wil not betray the doctrine of the truth vnto theyr enemyes, of whō they are no moze heard, thā was Christ of the high priests vnto whom when he answered he pleaded all our causes: For being demaunded, whether he were Christe, he answered. If I tell you, ye will not beleue. And if also I aske of you, ye will not answere me, neyther will ye let me go. No other wyse vndoubtedly semeth the councel of Trent to deale with vs. For if our deuines (as they woulde haue thē) shoulde come vnto Trent, to reder a reaso of theyr faith, and woulde expound y verity of theyr doctrine, eyther they shoulde not be heard at all as it came to passe in the yeare of our Lorde. 1551. in the same place y Bishop of Romes adherents being gathered together vnder Julius y third: or elles there shoulde no credite be geuen vnto them, whē as they altogether are addicted vnto the byshop of Rome by the bonde of an othe, and al things shoulde be done in ppretudite of the truth, whiche also shoulde be betrayed to the enemyes therof, which hardening theyr eares & theyr hartes brought from home y condemnation therof, whiche dare not once bysse agaynst the byshop of Rome.

Where



Wherefore there is now no disputation of the faith publique but of godly & mete conditions of the Counsel, which hitherto could by no meanes be obtained of the Bishops of Rome, no not by the Romane Emperours.

In the meane time whilst the fathers of the Counsell of Trent are busied not in seeking out the knowledge of the doctrine of the Gospell, but in condemning it and in confirming their errors, let vs both in prayeng and teaching faithfully do our duety and be most assured y<sup>e</sup> God whiche is in heauen, derideth their Counsels & laugheth them to scozne, & will before the ende of the worlde euen spite of theyr teeth spread abroad his doctrine thorough out the whole world.

Nowe let vs also come briefly to confute y<sup>e</sup> other decrees whiche are set forth concerning the sacrifice of the Masse, and the Eucharist.

Articles concerning the Sacrifice of the Masse to be examined by the diuines.

- 1 **Whither the masse be only a commemoration of the sacrifice whiche was made vpon the Crosse, and not a true sacrifice.**
- 2 **Whither the sacrifice of the Masse do derogate the sacrifice that was made vpon the Crosse.**
- 3 **Whither in these wordes (do this in remembrance of me) Christ ordeyned that y<sup>e</sup> Apostles should offer his body and bloud in the Masse.**
- 4 **Whither the sacrifice that is made in y<sup>e</sup> Masse profiteth the receauer only, and can not be offered for other as wel quicke as dead, & also for their sinnes, satisfactions & other necessities.**
- 5 **Whither priuate Masses, name ly wherein the priest onely & no other do communicate, be vni-**

f.i.

law.

- lawfull, and to be abrogated.
- 6 Whither it be repugnant with the institution of Chyiste, that in the Masse water is myngled with wyne.
  - 7 Whither the Canon of the Masse do contayne errors, and be to be abrogated.
  - 8 Whither the rites of the Church of Rome, wherin the wordes of consecration are spoken secretly and with a soft voice be to be cōdēned.
  - 9 Whither the Masse ought to be celebrated, but in the vulgare tongue onely whiche al mē may vnderstand.
  - 10 Whither it be an abuse, to attribute certayne Masses vnto certayne saintes.
  - 11 Whither the ceremonies, garmentes and outward signes, whiche the Church vseth in the celebration of Masses, are to be taken away.
  - 12 Whither it be one and the selfe thing, Chyiste to be offred vp mystically for vs and to be geue vnto vs to be eaten.
  - 13 Whither y Masse be only a sacrifice of prayse and thankesgeuing, & not also a sacrifice propitiatory both for the quicke and for the dead.

Let them declare whither they be errouis, or false, or hereticall and to be condemned by the holy Synode.

And the xiii. Articles aboue wrytten concerning the sacrifice of the Masse whiche are now put forth to be examined of the Diuines, let them be so



be so decided amongst them, that the halfe parte  
of the diuines (of those namely whiche shal speake  
firste, whiche are in numbꝛe 17) maye aunswere  
onely vpon the 7 . firste Articles : and the rest of  
the diuines whiche shall speake after thē, to aun-  
swere vpon the rest of the Articles followyng.

The decree for the examining of suspect and pernicious bookes, was as it were extraordinary. But now for as much as the Eucharist, is the third in number of the 7. Romische Sacramentes, and in the last Counsell of Trent y last Canons as touchyng confirmatiō wer published abroad, that all Christendome maye see that the first Counsell is continued and not a newe begon, now I saye they diligently obserue their purposed order. And firste are put forth the Articles whiche contayne the matter of the disputation concernyng the sacrifice of the Masse. And these Articles do declare that the doctrine of our Churches concernyng this matter is not unknowne vnto the Counsell. So that they are the lesse to be excused from impletie, whilest wittingly and willynglye they condemne the manifest truth, yea and euen Christe hym selfe and hys Apostles. But it were to be wished for that of these Articles proposed there should be a disputation had in an assembly of al the orders of the empir, and of al the nobilitie of whole Christendome, whiche matter namely of the sacrifice of the Masse, amongst all the holie thyngs of the Papacye is the chiefest. But now for as much as only vnlearned monkes & friers, in a corner of y Citie of Trent, confer their sentences together, and that suche as are not repugnant, and also not seriously, but onely to establishe thys Romische idole, all godly men ought to thinke it to be a trifling and bayne action. And such is also the arrogancy of the Counsell, that it thinketh

F. ii. a thyng

a thing scarce woꝛthy that it should render a reason of his decrees and Canons to the Church of God euerywher in the woꝛld dispersed abꝛode.

But as concernyng the pꝛeposed articles let vs heare y<sup>e</sup> doctrine of the Couñsel, whiche the monkes and friers ministred vnto the Bishoppes, that it beyng confirmed by their authoritie, the sayde Articles should be published abꝛode by Canons.

¶ The doctrine and Canons concerning the sacrifice of the Masse.

**T**he sacred Synode, &c. (That the auncient, absolute and fully perfect faith) and doctrine concerning the great myſtery of y<sup>e</sup> Euchariste may be retayned in the holy Catholike Church, and be in hys purenesse pꝛeserued all errors and heresies beyng put away) beyng instructed by the inspiration of the holy ghost, teacheth and declareth of it, in y<sup>e</sup> it is a true and singular sacrifice, these thinges whiche followe, and commaundeth the same to be pꝛeachd vnto the faithfule people, and to be inculcated into their heartes.

Bycause vnder the first testamēt (as Paul the Apostle testifieth) by reason of the imbecility of the pꝛiesthode of Levi, there was no perfection, it behoued (God the father of mercy so ordeyning it) that an other should ryle accoꝛdyng to the order of Melchisedech, namely our Lorde Iesus Chꝛiste, whiche myghte accomplishe and byyng  
to



to perfection euen as many as were to be sanctified. The same therefore one God and Lorde although he once vpon the altare of y<sup>e</sup> crosse would by his death offre hym self vnto God the father, there to worke our eternall redēptiō, yet bicause by death his priesthode shoulde not be extinguished to the ende that he myghte shewe that he was appoynted a Prieste for euer accordyng to the order of Melchisedech, and to the ende he myght (as the nature of mē requireth) leaue vnto hys sayde spouse the Church a sacrifice, wherein shoulde be represented that bloudye sacrifice whiche shoulde once be done vpon the crosse, and that the memozye thereof shoulde remayne vnto the end of the world, and that the sauyng power thereof shoulde be applyed for the remission of those sinnes, whiche we Dayly committe, in hys laste Supper, the same nyght that he was betrayed, offred hys body and bloude vnto God the father vnder the for mes of breade and wyne: and vnder the Symboles of those selfe same things, he delpyered them vnto hys Apostles, whome he then ordayned Priestes of the newe Testament, and commaunded them, and their successors in the Priesthood to offer them by these words, Doye thys in remembraunce of me, as the Catholike Church hath alwayes vnderstande it and taught. For the olde Easter beyng finished, whiche the multitude of the chyl dren

of Israell offered for a memoriall of their Departure out of Egypte, he instituted a newe Easter, namely that he hym selfe shoulde bee offered by of the Church by the Priestes for a memoriall of hys passage out of thys worlde vnto the father : when as he hath by the shedding of hys bloude redemed vs and deliuered vs from the power of darkenesse, and transferred vs into hys kyngdome. And this is that cleane oblation which can not be defyled by any vnworthynes or malice of the offerers, whiche also the Lorde by Malachy foretolde shoulde in euery place beyng cleane be offered in hys name, whiche shoulde be greate among the heathen, of whiche also Paule meant wrytyng vnto the Corinthyans, when he sayeth that they whiche are defyled by participation of the table of deuilles can not be made partakers of the table of the Lorde, vnderstandyng in both places by the Table the altare. This also is lastely that oblation whiche was figured by the similitude of so many sacrifices in the tyme of nature and of the lawe, as whiche comprehendeth all thynges by them signified as it were the consumation and perfection of them all.

Bycause in thys diuine sacrifice whyche is done in the Masse, that selfe same Christe is contayned, and vnbloudily inuoluted, whiche once bloudily offered hym selfe vpon the altare of the Crosse, the holy Synode teacheth that this sacrifice



crifice is in very deede propitiatorie and by it is brought to passe that if with true hart and fulnes of sayth, with feare and reuerence, we come contrite & repentant vnto god, we may obtaine mercy and fynde grace in helpe of opportunitie. For the Lorde being pacified with the oblation hereof, forgeueth greate crimes and synnes, and geueth grace and gloze: For it is one and the selfe same sacrifice, the selfe same in number is offered by the ministerie of the priestes whiche then offered hymselfe vpon the Crosse differing only by the manner of offeryng the frute of which oblation, (of the bloudye oblation I saye) is by this vnbloudy oblation most abundantly receaued, so farre is it of that it should by any meanes by this be derogated. Wherefore (accoꝝdig to y<sup>e</sup> tradition of the Apostles) it is ryghtly offred for the faythfull, not onely suche as be quicke but also for the dead in Christe, not yet purged to the full, for theyꝝ synnes, for their satisfactions and other necessities.

And although the Church hath sometymes vsed to celebrate certayne Masses in the honoure and memoꝝye of Saints, yet it teacheth not that sacrifice is offered vnto them, but vnto God only, whiche hath crowned them, wherefore the prieste vseth not to saye: I offer sacrifice vnto thee O Peter or Paule, but geuyng thankes vnto G D for theyꝝ victoꝝyes, and imploring  
their

they: aydes, he exhorteth al men to imitate them.

Farther forasmuch as it is conuenient that holy things should be administred holily, and this sacrifice is of al things most holy, the Catholyke Church, to the ende it should worthily and reuerentiely be offered & receaued, instituteth a sacred Canon, so pure fro all manner of erroz, that there is nothing contained therein, which doth not geue a great swete sauoure of a certayne holinesse and piety, and erecteth the mynde of the offerers vnto God.

And forasmuch as the nature of men is such, & it can not easely without outward helpes be lifted vp vnto the meditation of thinges deuine, for that cause the Godly mother & Church hath instituted certayn rites, namely that certayne things in the masse should be pronounced with a soft voice and other certayn with a louder voyce, it hath also adioyned Ceremonyes, as mysticall benedictions, lightes, incenses, vestments, and many such other lyke thinges, taken out of the Apostolicall Discipline and tradition, wherby both the maiestie of so great a sacrifice shoulde be commended, and the mindes of & saythful should by these visibler signes of religion and piety, be stirred vp vnto the contemplation of thyngs most high, which lye hidden in this sacrifice.

The sacred Synode would in dede wyshe, that in all Masses, some of the saythfull shoulde communicate.



municate, that the fruit of that most holy sacrifice might come vnto many: and yet though it come not alwayes so to passe, doth it not therefore condemne those Masses, wherein the Priest alone sacramentally communicateth, as priuate & unlawful, but rather alloweth and commendeth the, for that those Masses also ought in very dede to be counted common, partly bycause in the the people spiritually communicate, and partely bycause they are celebrated by the publicque minister of the Church not for him selfe only, but also for all the faithfull, whiche pertayne vnto the body of Christe.

Farther the holy Synode admonisheth that commaundement is geue from the Church vnto the Priests, to mingle water with the wine that is offred in the chalice, both bycause it is thought that the Lorde Christe did so, and also bycause out of hyss syde came forth water together with bloude, whiche Sacrament is by this mixture kepte in memozye, that for as muche as peoples are in the Apocalipse of blessed John called waters, & vnion of the faithfull people with the head Christ should be represented.

And although the Masse contayne great erudition of the faithfull people, yet the fathers thought it not expedient, that it should euery where be celebrated in the vulgare tongue. Wherefore the old rite of euery Church and the rite approued,

G.i.

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by the holy Church of Rome being every where retained, least the shepe of Christ should hunger, least the infants should desire breade, and there shoulde be none to breake it vnto them: the holy Synode commaundeth Pastores, and all them that haue cures of soules, that oftentymes betwene the celebration of Masses they either by them selues, or by others expounde some what of those thinges whiche are read in the Masse, and among other thyngs declare some mystery of the most holy Sacrifice, and especially on the Sondayes and holy dayes,

But bycause agaynste this auncient fayth and doctrine founded in the sacred Gospell by the traditions of holy fathers, there are at this time many bookes wyrtten, many thynges are also taught and disputed, the holy Synode after many and warghty entreys deliberately had cōcerning those thinges, hath with one whole consent of all the fathers, ordayned by these Canons followyng to condemne and thrust forth out of the Church those thynges whiche are repugnant vnto this most pure faith and sacred doctrine.

Canons.

If any mā shall say, that in the Masse is not offered vnto GOD a true and proper Sacrifice, or that to be offered is no other thyng, than Christe to be geuen vs to be eaten or that it profiteth the receauer only, let hym be accursed.



<sup>2</sup> If any man shall say, <sup>3</sup> that the sacrifice of the Masse is only a sacrifice of prayse & thanks geuing & not a sacrifice propitiatory, & that it ought not to be offered for the quicke and the dead, for sinnes and paines, and other necessities, let him be accursed.

<sup>3</sup> If any man shall say that by these wordes, Do this in remembrance of me, Christe instituted not the Apostles Priests, or that he ordained not, that they and other Priests should offer his body and bloud, let him be accursed.

<sup>4</sup> If any man shall saye, that the most holy Sacrifice of Christ done vpon the Crosse is blasphemed by the Sacrifice of the Masse, or that it is by it derogated, let him be accursed.

<sup>5</sup> If any man shall saye, that it is fraude and deceate, to celebrate Masses in the honoure of saintes, & for the obteynement of theyr intercession, as the Church intenderth, let him be accursed.

<sup>6</sup> If any man shall saye, that the Canon of the Masse conteyneth errors, and is therefore to be abrogated, let hym be accursed.

<sup>7</sup> If any man shall saye, that ceremonies, vestmentes, and outward signes, whiche the Catholike Church vseth in the celebration of Masses, are prouokemētes vnto impiety, let him be accursed.

If any man shall saye that Masses, in whiche the priest alone communiceth are vnlawfull, & therfore to be abrogated, let him be accursed.

If any man shall say, y<sup>e</sup> the rite of the Church of Rome, wherin the wordes of consecration are spoken with a softe voyce, is to be condemned, or the Masse ought to be celebrated only in the vulgar tongue, or that water is not to be myngled with wyne in the Chalice, bycause it is agaynste the institution of Christ, let him be accursed.

At the first the Counsell endevoze<sup>t</sup>h to set forth it selfe with a shepes clothyn<sup>g</sup>: for it promisseth the olde, absolute and fully perfecte sayth and doctrine of the Euchariste. These thynges if a manne that is in dede godly shoulde heare, what hope would not he conceaue that it shoulde come to passe, that the true vse of the Supper of the Lorde shoulde be restozed acco<sup>r</sup>dyng to the institution of Christ, and doctrine of the Apostles, and practise of the p<sup>r</sup>imate Church? For the doctrine of Christ & of the Apostles is most auncient, & it is onely absolute and fully perfecte. Neither also is the practise of the p<sup>r</sup>imate Church vnknownen, whiche religiously obserued both the doctrine and also the rites deliuered them by the Apostles. Let vs heare as touchyng this thing y<sup>e</sup> testimonie of *Platina* beyng one of the Bysshoppe of Romes fauozers in the life of Sixtus the firste, Bysshoppe of Rome, howe bare and simple the celebration of the Supper of the Lorde was, when as rites and ceremonies were as yet biterly vnknownen, whiche the latter age added vnto it without the worde of the Lorde. This simplicitie (I saye) and purenesse godly men would thinke the Counsell pro-  
mised



missed by these theyr wordes, if they had not strayght way added thinges that are directly repugnant with the institution of Christ and of the Apostles.

For it teacheth that the Eucharist is a true and a singular sacrifice, and it decreeth that it ought to be preached vnto all the faithfull and to be inculcated into their heartes.

Neither do we contend about this worde sacrifice, the Eucharist also maye after his manner be called a sacrifice, because it comprehendeth the memozye of the sacrifice of Christe, and a thankesgeuing of the faithfull. And that this was not the meanyng of the holy fathers, they manifestly shewe, when they affirme: that it is a true and singular sacrifice propitiatory, and not onely a memoziell of an other sacrifice, whiche thyng they will a litle afterwarde moze expessedly decree, and in their Canons confirme with a curse.

But let vs briefly examine the reasons & argumentes, by whiche they go aboute to confirme the sacrifice of the Masse. The firste argument is: In the olde Testament by reason of the imbecillitie of the sacrifice of Leui, there was no perfection. Wherefoze in the newe Testament, it behoued that one shoulde rise, namely our Lorde Jesus Christe whiche myght accomplishe and byng to perfection such as many as were to be sanctified. To this we aunswere, that we graunte the whole argument, and with the Apostle we affirme that the selfe same thyng is accomplished in the Passion and death of Christe, The precepte (saith he) that went befoze was abrogated, because of imbecillitie, and among them were many made Priestes, because they were not suffered to endure by reason of death. But this man, because he endureth for euer, hath an euerlastyng Priesthoode, wherefoze he is able also fully to saue those whiche come vnto C D D

by hym, ever lyuynge, to this ende to make intercession  
 for vs. And least any man shoulde vnderstande this  
 of any other Sacrifice than of that whiche was done  
 vpon the Crosse, prayght waye he addeth: Thus he  
 dyd once, when he offered vp hym selfe. And in the  
 chap: Not that he shoulde offer hym selfe often, as the  
 hygh Priest entred into the holy place euerye yeare  
 with straunge bloude, for then must he haue often suf-  
 fered since the creation of the worlde. But nowe in the  
 ende of the worlde hath he appeared Once to put away  
 synne, by the Sacrifice of hym selfe. And as it is ap-  
 poynted vnto men that they shall dye once and after  
 that cometh the iudgement, So Christe was Once  
 offered to take awaye the synnes of many. These testi-  
 monies of the Apostle do mooste manifestly teache that  
 the imbecillity of the Sacrifices of Leui is taken away  
 by the sole and onely sacrifice of the Crosse. And so far  
 is it of, that the Sacrifice of the Masse can be confirmed  
 by this argumente, that it can scarcely by any more  
 strong argument be ouerthrowen. For if it shoulde  
 dayly be offered by Priestes, whiche are as muche mo-  
 tall as were the Priestes of Leui, and also haue their  
 successors, how shoulde it differ from the Leuiticall Sa-  
 crifice in consideration of imbecillity: For the Leuiticall  
 Sacrifice bycause of imbecillity was done euery yeare:  
 but the sacrifice of Christ bycause of hys perfection was  
 done but once.

The seconde argument is: The priesthoope of Christe  
 was not to be extinguished by hys death. Therefore the  
 Eucharist is a sacrifice. The Answer. I deny the conse-  
 quence. For the priesthoope of Christ is not extinguished,  
 although the Eucharist be not conuerted into a sacrifice.  
 For how Christ doth the office of an eternal priest in hea-  
 uen, the scripture enery where teacheth. For for as muche  
 as there are thye offices belongyng to a Priest, namely to  
 teache



teach, to offer and to pray: al these things he hath not on'y fulfilled in hys flesh, but also the power therof hath indured even from the creation of the woꝛlde, and shall indure vnto the end therof. For concerning the will of hys father he taught from the xxx. yere of his age even vnto y. xxxiii. years. Farther in the dayes of hys fleshe when with a stronge crye and teares he offered both prayers and also supplications vnto hym in whiche coulde deliuer hym from death, he was heard for reuerence sake. Lastly he offered himself vpon the altar of the crosse an oblation vnto god the father for the sinnes of the whole woꝛlde, for a swete smelling sauour vnto the Lord. Seing therfore Christ Iesus is thys day, yester day, and for euer (as the Apostle sayeth) which was vnto mankinde even from the beginning the word of the father the messenger of hys will, by whose hand also the law was geuen, by whom it was to bee fulfilled. So also y power of the sacrifice, which he wrought vpon the crosse, hath indured in all tymes, wherby all the Patriarches thorough fayth obtayned eternal lyfe, which thyng the Apostle signified by this aduerb (yesterday) The selfe same power of this sacrifice indureth not only now presently, but also with all our posterities, and that for euer. Likewise y power of his prayer & intercession indureth for euer, who sitting at the right hande of the father, maketh intercession continually for vs.

¶ The as therfore y true vse of y supper, which is an eating & not an oblation of y body & bloud of Christ in y supper, extinguisbeth not this his perfect, absolute, perpetual & eternal sacrifice, for y cause al y godly may iudge y thys reaso of y fathers is weak to establishe y sacrifice of y masse. The thynde argument: Christ is a priest accoꝛdyng to the order of Melchisedech. Melchisedech offered bread and wine, Therfore the Eucharist is a sacrifice for the quicke and the dead. Thou wilt meruayle Christian Reader at y forme of thys Syllogismus, whiche in no poynt hangeith

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Heb. v.

Esay. liii.  
ii. Cor. v

Gal. iii.

Heb. i.

Rom. viii.

together, but vndoubtedly such are þe reasons of al main-  
 tainers of þe papacye, other wise thys argument wil be no  
 defence vnto them. For if it were brought into a forme,  
 thys shoulde be the argument. Melchisedech the priest of  
 fred bread and wyne. Christ is a priest accordyng to þe or-  
 der of Melchisedech. Therefore in the Supper he offered  
 bread and wine. By this conclusion not only they trans-  
 substantiation shall fall, but also the sacrifice of the bodye  
 and blood of Christ shall vtterly be nothyng. For Melchi-  
 sedech offered not the body of Christ, but bread, but the pa-  
 pistes say Christ offered his own body and not bread. Far-  
 ther to the maior or fyrst part we answer. That Melchi-  
 sedech neuer offered vnto God the Father bread and wine  
 which thyng they can neuer proue by the text, but offered  
 them vnto Abraham and his companions, whom as they  
 returned weary fro the victorie he refreshed, which thing  
 this Hebrew word *Hofia* declareth, which signifyeth not  
 to offer, but to profer. And if Melchisedech were to be re-  
 pared with Christ in consideration of bread and wine, the  
 authoꝝ of the Epistle vnto the Hebrewes whatsoever he  
 was, being vndoubtedly a diligente searcher of the holy  
 scriptures, would by no meanes haue left it vnspoken of,  
 wherof yet he maketh no mention at all. But in þe ho-  
 ly fathers vsed not only thys fygyre, but also the name of  
 a sacrifice, it is not to be doubted, þe they vnderstode not on-  
 ly the memoꝝe of thys sacrifice, but also thought by thys  
 meanes to helpe theyꝝ imbecillite, whiche were accus-  
 tomed to the sacrificyes eyther of the Jewes or of the Gen-  
 tiles. Therewithal also they laboured to repel the impoꝝ-  
 tunitie of those, which cryed þe Christian people contrarie  
 to the manners and custome of all nations and peoples  
 wandꝝed without any out ward and publicque sacrifice.  
 Wherfoze they opposed agaynst all men as well Jewes  
 as Gentiles the Eucharist, wherein not only al the godly  
 and faythfull communicated in the bodye and bloude of  
 Christ



Christ, but also a publique and solemne memoꝝ of all of the sacrifice y<sup>e</sup> was done vpon the crosse was celebrated with thankesgeving, that is (as the Epistle to y<sup>e</sup> Hebrewes sayeth) by him the sacrifice of prayse was offered vnto God, that is, the fruite of the lippes that confesse hys name. Heb. 13.

In this place also is diligently to be noted the inconsistency and shorthe memoꝝ of the Council of Trent, so that here it affirmeth y<sup>e</sup> by the sacrifice of y<sup>e</sup> Masse is represented a sacrifice propitiatory, but afterward it stryket with a curse those which denye y<sup>e</sup> the sacrifice of the masse it self is the very sacrifice propitiatory for the synnes of the quicke and the dead, whereof we will speake in his place.

But wheras they say that in the sacrifice of y<sup>e</sup> masse is represented the bloody sacrifice y<sup>e</sup> was done once vpon the crosse, what other thing do they make of the masse than a Paschal or Easter play? From which in this thing only y<sup>e</sup> masse differeth, because in a Paschal play the hystoꝝ of y<sup>e</sup> passion of Christ is represented by many persons, but in the papisticall masse, all things are done by one only sacrificing priest. If a man shoulde demaunde of them, by whō this sportfull and histrionicall representation was instituted, which consisteth in outward gestures, they can bring forth neither the Apostles, nor Christ, as it is a litle before shewed out of *Platina*. For these histrionicall gestures of these sacrificing priests were vtterly vnknown vnto the Apostles and vnto the primatiue church.

But wheras the holy fathers of the counsell saye, that Christ in hys last supper offered vnto God the father hys body and blood vnder the formes of bread and wyne, that is by the same simplicitie of all the Godly reiectes as of y<sup>e</sup> Counsel it is affirmed, so that thereof they can neyther bring out a testimonye of the holy scripture, nor yet a testimonye of any allo wed writer as our men haue in other places abundantly declared.

Of the self same authoꝝtye is y<sup>e</sup> which they affirme of  
V. I.                      the

the Apostles, namely y<sup>e</sup> Christ by these wordes: *Do this in remembrance of me*, ordained the Apostles priests of the new Testament. For they sayne that a peculiar kynde of men was ordained and instituted to celebrate this sacrifice, namely priests, whiche shoulde daily for the sinnes of the quicke and the dead offer the sacrifice of y<sup>e</sup> masse in a players garment accustomed to be used in the Romyshe church.

But there is none so rude in y<sup>e</sup> holy scriptures, which seeth not y<sup>e</sup> the counsel is to farre out of y<sup>e</sup> waye in this thing. For so much as sacraments are added as scales vnto doctryne, the administration of them is geuen in charge vnto them, vnto whome the ministration of teaching is committed. Wherefore euen as Christ by this worde, Baptize ye, ordained not a certayne kynde of lyfe of Baptizers, so also by these wordes (doe this) he ordained not any certayn order of sacrificers, which thorough out the whole papacye are as apt to teache, as is an Ass to play on the harpe. And suche is the impudency of an infinite number of sacrificyng priests that they are not ashamed to say, y<sup>e</sup> it pertayneth not to their dutye and office to teach in the Church, whiche are ordered only for three thinges in the masse (as a certayne one of this kynde of great learned men spake) and that by these formal wordes. Receaue power to offer sacrifice vnto God & to celebrate masses both for the quicke and dead, in the name of the Lord.

In the pontifical booke  
folio. 20  
Exod. 12.

The fourth argument: In y<sup>e</sup> old Testament y<sup>e</sup> Paschall Lambe was not only eaten, but also offered vp. Wherefore in the Supper of the Lord also, which was signified by the Paschal Lambe, the bodye of the Lord is not only to be eaten, but also to be offered vp. I deny the consequence. For the Apostle Paul comparing y<sup>e</sup> Easter of y<sup>e</sup> old Testament w<sup>th</sup> the Easter of y<sup>e</sup> new Testament, writeth: For our easter also was offered vp euē Christ, he sayth not is offered vp, & shalbe offered vp in y<sup>e</sup> Eucharist, but was offered vp, vnder

1 Cor. 5

der,



derstanding the sacrifice y<sup>e</sup> was done vpon y<sup>e</sup> crosse. For eue as the immolatio<sup>n</sup> of the Paschal lambe was a bloody immolation, so also Christ vpon the crosse offered vnto the father a bloody sacrifice for the sinnes of the whole world. Wherefore y<sup>e</sup> immolatio<sup>n</sup> of the paschal lamb, doth no way confirme the idolatrous sacrifice of the Masse, which paschall Lambe, was a fygure and type of the Sacrifice that should be made vpon the crosse.

The v. argumēt in Malachy we rede wrytten: From y<sup>e</sup> sūne rising to the Sūn set, great is my name among the gētiles, & in all places a cleane oblation is sacrificed, & offered vnto my name, bicause my name is great among the gentiles, saith the Lord of hostes. If we say y<sup>e</sup> the prophet speaketh this of the prayers of the godly, & of the sacrifice of prayse of which the Epistle to y<sup>e</sup> Hebrewes thus speaketh: by him therfore let vs alwayes offer vnto god the sacrifice of prayse, that is the fruite of the lippes which confesse his name, they wil streightway answer vnto vs, that this is an inuentio<sup>n</sup> and fained tale of y<sup>e</sup> Lutherians, let the<sup>r</sup> therfore heare what Jerome saith vpon this place, whose authority is w<sup>th</sup> this counsel counted most sacred, who vnderstandeth the sētere of the prophet, to be spokē of y<sup>e</sup> praicrs of y<sup>e</sup> people of y<sup>e</sup> new testament, & by no meanes vnderstandeth he it, of the oblatio<sup>n</sup> of y<sup>e</sup> body & bloud of Christ. Wherefore let them cease by this place to confirme the sacrifice of the Masse, which in no part maketh on their side.

The sixt argumēt. The Apostle wryting vnto the Corinthiāns saith: ye cānot be pertakers of y<sup>e</sup> table of y<sup>e</sup> lord, & of y<sup>e</sup> table of deuils. On y<sup>e</sup> tables of deuils were made oblatio<sup>n</sup>s. Wherefore also on the table of y<sup>e</sup> lord is an oblatio<sup>n</sup> of y<sup>e</sup> body & bloud of Christ. There is no reason at al of this consequence. For y<sup>e</sup> apostle dothe of this thing onely admonish y<sup>e</sup> Corinthiāns, y<sup>e</sup> they which cōmunicate in y<sup>e</sup> supper of the Lord, wherein is celebrated the memory of the sacrifice of the crosse, oughte not to communicate w<sup>th</sup> the sacred

things of the gentiles in whose name so euer they come: For they were offered vnto deuils & not to God, although the Gentiles thought they offered sacrifices vnto the true and liuely God. But by this place the aduersaries shall neuer proue, y the Eucharist is a sacrifice propitiatorie, which y Apostle calleth the Supper of the Lord, and in no place a sacrifice. And al me see how weake this consequence of the Council is: Paule in eyther place vnderstandeth an alter, therfore in eyther place is sacrifice made. But what if in eyther place he vnderstode not an alter? He calleth it the table of the Lord and not an alter. These arguments in an euill cause are farre soughte and fetcht and they labour in vayne by wordes & coniectures to establissh that, which may be confuted by the institution of Christe and manifest testimonies of Paule.

The last argument is taken of the custome of the Patriarches and Jewes, vnlesse peraduenture they vnderstand the Gentiles also vnder the name of (nature) as in y last former Council in the yeare. 1551. A Monk at Trent openly preached: y the Gentiles are by the lawe of nature saued without Christ. The argumente is. To a figure or shadowe aunswereth a body. The sacrifices of y Gentiles and Jewes signified y sacrifice of y Eucharist. Therfore the Eucharist is a sacrifice. Of the sacrifices of y Gentiles we wil now say nothyng, whose gods are deuils, & they? sacrifices are sacrifices of deuils, and not of God. But only we will speake of the sacrifices of the Jewes, which no Christian man denyeth but y they were types and figures of Christ. And they wer types of the sacrifice y was made vpon the crosse, as we haue befoze shewed oute of Paule: bycause the sacrifice of the crosse was the consummation and perfection of all the Leuiticall sacrifices. Wherefore y minor or second proposition is simply to be denyed, for as much as y Jewys sacrifices shadowed not the Eucharist, but the sacrifice which was made vpon the crosse.

These



## Of the Counsell of Trent.

55

These things I thought briefly at the lest to touch, and not thoroughly to entreate of, y<sup>e</sup> even the vnlearned also might see, y<sup>e</sup> the sacrifice of the papistical masse leaneth to no fyne reasons or argumentes, which sacrifice y<sup>e</sup> counsell of Trent (but I feare me to late) confyrmeth by theyr authority: now let vs make haste to examine those doctrines which followe. For I would not holde the reader in those things which of themselves are manifest, and are of other learnedly and aboundantly confuted.

In the thyrd doctrine is by these most manifest wordes taught, y<sup>e</sup> the sacrifice of the masse is in very dede propitiatory and y<sup>e</sup> through it is obtayned grace, by oblation whereof the Lorde is pacified, and forgeueth greate crimes & synnes: Of it one only reason is brought forth of the Councell.

Christ is a sacrifice propitiatory,

In the Eucharist is Christ.

Therefore the Eucharist or masse is a sacrifice propitiatory.

Children y<sup>e</sup> haue bene brought vp in scholes, do see that in this argument are foure termes, for Christ signifyeth one thing in the maior or fyrst proposition & an other thing in the minor or second proposition. For Christ is called a sacrifice in y<sup>e</sup> action, or rather passion, wherein he was offred vpon the crosse vnto God the Father for the synnes of the world. But in the Supper he is called the meate of the saythfull. Christ therefore is but one in consideration of the person, but diuerse respectes cleaue vnto hym. And therefore he would in the Supper be eaten and not offered as the Apostle expessedly expoundeth: As often as ye shall eat this bread and drinke of this cup, ye shall shewe the Lords death, till he come. He sayth not, so often as ye shal offer this bread, but shal eat this bread. 1. Cori. 11. Wherefore euen as it followeth not: Christ healed Peters

D.iii.

wtues

Wives mother. Christ is in þe Eucharist. Therfore christ in þe Eucharist healeth Peters Wives mother: So also follo weth not this argumēt broughte of þe sacrifice of þe masse. Thou wilt now laugh Keder (as I suppose) at theyr ridi culous cōclusiō, but marke wel, & thou shalt see þe cōs el of Trēt doth after this māner cōclude & no other wise. Who therfore would not deride theyr decrees? It is neces sary ythey comarmed w other argumēts, if they will wey treime vinctiō succoꝝ their masse being now sick, & in a mā ner in al prouinces and kingdomes geuing by the ghost.

Howbeit they are not ashamed in þe meane time to af firme þe sacrifice of þe masse doth not derogate the sacri fyce of þe crosse. If by vertue of þe sacrifice of þe Crosse al sins ar soꝝgeuē (as þe doctrine of þe prophetes & of þe Apostles e uery wher teach, it follo weth, y by þe sacrifice of þe mas no syn is soꝝgeuē: but if certaine sins are soꝝgeuē by þe sacri fice of þe masse, as this detre manifestly sayth: The not al sins are soꝝgeuē by the sacrifice of þe crosse. Let al by right men here iudge what a great derogatiō it shoulde be to þe sacrifice of the crosse if they affirm y in themas is a sacrifice propitiatoꝝy soꝝ þe syns of mē. And vnles þe whole worlde had bene bewitched with this opiniō, y by þe work of þe sa crifice of the masse sins are expiated, the rites & yearely reuenewes of the sacrificing priests and Monkes, had not so encreased, who haue almost scraped vnto them selues all the treasures of the worlde.

Michel  
Heldgug  
bishop of  
Sydon, at  
the counsell  
of Auguste  
celebrated  
in the yere.  
1548.

Let al the godly readers also marke in thys place y the masse whyche was allowed by the *Interim*, is condemned of the counsel and vtterly taken away: vnder coloꝝ wher of many were deceaued, especiall ye soꝝ y in the imperiall assemblies it had the byshop of Sydon as a trumpet and open publysher thereof, who perswaded men, that in the restauration of the masse, is not cōmended vnto þe church a sacrifice propitiatoꝝy, but a sacrifice of commemoratiō oꝝ of thanks geuing: soꝝ there was but one only sacrifice propitiatoꝝy which was done by o the crosse, but in the masse is



is a sacrifice of thanks geuinge oꝝ of commemozation wherein the passion of Christ should be represented.

But wheras the council sayth, that the frute of the sacrifice of the crosse is by the sacrifice of the masse applied to the beholders of the masse & is receiued of them, therof they bring no reason at all, wheras there was yet moſte

nede of all. For the holy scripture in no place maketh a ny mention of this applicacion: *Discipulus* in dede in a ser

*Discipulus*  
in his part  
of *Saints*.

monof the. 12. frutes of the masse, maketh mencio of this also but wout testimony of the scripture. The scripture teacheth y the benefites of the sacrifice of Christ are appli ed vnto the beleuers, by the receyuing of the sacramets, but no where do they teach that they are applied to the

beleuers, by the receuig of the sacramets, but no wher do they teach y they are applied by hering oꝝ seing of masse. Wherefoze it is a horrible pꝛophanatio of h supper of the

*Sacrifice*  
for the  
dead.

Lord which y counſel in this place cōfirmeth, & y also y sacrifice of y masse is to be offered euē foꝝ y dead, & as the coun ſel termeth foꝝ such as ar not yet fully purged. For y lord instituted y Eucharist foꝝ y liuig & not foꝝ y ded. Neither would we haue only lokers on & herers, but geſts, eaters, & drinkers acōꝝdig to his institutio, which should shew foꝝth his death.

But of y erroꝝ, y mē are purged in y fyꝛe of purgatoꝝ. we haue befoze spokē inough, namely y it is nothing els, but a bayne fayned lye bzought into the church thꝛough ignorance of y power of y passion & death of Christ. For soules are not purged frō sins by any fire either terrestrial oꝝ infernal, but by y deth & blud of Iesus Christ, as John 1. John. 1.

Euē as therfoze there is no purgatoꝝ fyꝛe, so also is it nothing els but a pꝛophanatio of y supper of y Lord, to offer sacrifice foꝝ the dead, whome also it should nothyng pꝛofet, although it did much pꝛofyte thē y be on lyue. For y ministry of y woꝝd & y Sacramets was instituted foꝝ y liuig & not foꝝ y dead. But it pꝛofiteth y dead so far foꝝth as it was applied vnto thē when they wer on liue, after death there is no moze applicacion by the minisſterye of them that be on lyue

1. Cor. 11.

In the which doctrine oꝛ decree are confyꝛmed two pernicious errours: One is: That masses are to be celebrated in the honour of saintes. The other is: that the aydes and helpes of saintes are to be imploꝛed: both whiche are repugnaunt vnto the expꝛesse word of God. Foꝛ Chꝛist instituted not the Eucharist to the memoꝛye of saintes, but foꝛ the commemozation of hys death: do this (sayth he) in remembꝛance of me, & not of my mother oꝛ of my saintes. Paule calleth it the shewing foꝛth of the death of Chꝛist and not of saintes.

Foꝛ although it be not of it selfe vngodlye, euen in the vse of the Eucharist to make mentiō of the saintes, whiche haue valiantly lost theyꝛ liues foꝛ the gloꝛy of Chꝛist, and constantly shed theyꝛ bloude, in confessing of hym, as we rede was done in the pꝛimatiue church: yet is it synne and a horrible pꝛophanation of the Supper, to teach by this woꝛke wꝛought the aydes and helpes of saintes are deserued and applyed vnto them: When as in the Euchariste Chꝛist dealeth with the saythfull, and the saythfull with Chꝛist, and not with dead saintes.

psal. 50  
Math. 11

Esay. 63.

But of it selfe it is wicked and idolatrous to call vpon saintes. Foꝛ inuocation of saintes not onely wanteth an expꝛesse commaundement and pꝛomise of God, but it is expꝛessedly commaunded in the scripture: yꝛ we should cal vpon God only in all aduersities. Call vpon me in the daye of tribulation and I will deliuer thee, and thou shalt glorifye me. Chꝛist also: Come vnto me all ye yꝛ labour and are laden, and I will refreſhe you. But of yꝛ dead saintes the Scripture testifieth yꝛ they are ignoꝛaunte of thynges humane, as it is wꝛitten: Abꝛaham knoweth vs not, and Israell hath not known vs. Thou Lord art oure father, our redemer, &c. Foꝛ yꝛ meanyng of the pꝛophete is: we in bayne conuert our selues eyther to Abꝛaham, oꝛ to Israell which are dead, and are ignoꝛaunt what is done on earth, vnto whom our cogitaciōs and temptations are not opē:

But



But thou God only arte the searcher of our heartes, and  
 embracest vs with a fatherly affection, whiche also onely  
 and soly canst deliuer vs from all euill.

Wherefore forasmuch as it is of it selfe wicked to em-  
 ploze the aydes and helpes of saintes, whither it be in spi-  
 rituall things, or in thinges outward & corporall y impie-  
 ty is by this decree doubled, wherunto the Eucharist also  
 is compelled to serue, which was not to this end instituted  
 of Christ, but rather neglecting the defence and inuocati-  
 on of saintes, we are taughte to seke and repose al our de-  
 fence agaynst all manner of euils in Christ only.

In the sixth decree the Counsell affirmeth: That y Ca-  
 non of the masse is so pure fro al erroz, y there is nothig  
 conteyned therein which geueth not a great swete sauoz  
 of a certaine holynes and piety, &c. And after ward in the  
 vi. Canon it striketh with a curse all those whiche say y  
 the Canon conteyneth any errozs.

What is impudency, if this be none? In so great a light  
 of the truth of the Gospel to deny, y the Canon of y masse  
 contayneth any errozs? But I wil not make any long con-  
 futation of them, but bziely make mention of the princi-  
 pall errozs, whiche at the fyrst sight the godly reader shall  
 perceaue are repugnaunt vnto the holy Scripture.

The fyrst erroz: Strayghtway in the beginning of the  
 Canon, the Priest speaketh thus: For who we offer vnto  
 thee, or els, whiche offer vnto thee this sacrifice of prayse  
 both for himselfe and for all hys, for the redemption of theyr  
 soules. Thou seest here Christian Reader not only a small  
 erroz, but also horrible impiety: a sacrificyng prieste  
 to offer the sacrifice of the masse for y redemptio of soules  
 when as all the soules of the Godly are by the sacrificy of  
 Christe done vpon the Crosse redeemed from the anger of  
 God, from synnes, and from hell, as it is wrytten vnto the  
 Hebrewes: Christ the high priest of good things to come,  
 by hys owne proper bloud hath entred once into the holy  
 place,

Heb. ix.

place, hauing obtayned eternall redemption.

The secōd erroꝝ. After mention made of the Apostles & of certayne saintes, the pꝛiest addeth: By whose merites & pꝛayers we beseeche the graunt, that in all things we may be defended by the ayde of thy pꝛotectiō.

**Luke, xvii.** What merites I pray you haue the saintes, by whiche we get the pꝛotectiō of God? The saintes could not deserue any thing foꝝ them selues, how thē cā they succoꝝ vs by their merites? If ye shal do al thinges (sayth Chꝛist) say ye we are vnprofitable seruants. Paul also: God foꝝbid ꝑ I should gloꝝy but in the crosse of our Lord Iesus Chꝛist. **Gal. v.** Also: I thinke all things but losse foꝝ the excellent knowledg sake of Iesus Chꝛist my Lord, foꝝ whom I haue counted all thynges losse, and doe iudge them to be dongue, that I might winne Chꝛist. **Phillip. iii.** What shal the losses of saintes be merites vnto vs of the pꝛotectiō of God? whiche are pꝛotected by the merite only of Chꝛist.

**Rom. viii.** In like maner also must we iudge of the pꝛayers & intercessiōs of saintes, whē as by ꝑ scripture we are sent vnto Chꝛist our only intercessoꝝ, who is in heauē (saith Paul) & maketh intercessiō foꝝ vs. Chꝛist also: Whatsoeuer ye shall aske ꝑ father (sayth he) in my name: he sayth not in ꝑ name of my saintes, he wil geue it you. And **Iohn. i.** If any man shall synne we haue an aduocate with the father, Iesus Chꝛist the iust: he sayth not we haue many aduocates, but many, yea all the saintes haue onely one aduocate, Chꝛist Iesus our Lord. **i. Ioh. ii.** The thirde & most horrible erroꝝ is ꝑ the pꝛiest after the consecratiō speaketh thus of the body & bloud of Chꝛist: We offer (saith he) vnto thy excellēt maiestie of thy gifts & rewarde a sacri-fice pure, a sacri-fice holy, a sacri-fice immaculate, ꝑ holy bꝛe-kad of eternall life, & the cha-flice of perpetuall saluation, vꝑo which we beseech thee vouchsafe to loke with a mercifull & chereful countenaunce, & accept thē, as thou vouchsafedst to accept the gifts of thy iust child Abel: and the sacrifice of our Patriarche Abraham, & the holy sacrifice & immaculate oblation which thy high pꝛiest Melchisedech offered vnto thee.

Can



Cā Christ be moze blasphemed thē he is here: can there be any thing spokē moze contēptuously of y<sup>e</sup> sacrifice of y<sup>e</sup> body & bloud of Christ? The sacrificing priest prayeth, y<sup>e</sup> God the father would with a mercifull & chereful countenance loke vpon his sonne. Is the father angry w<sup>th</sup> Christ reigning in heauē, vnto whō he must be reconciled by a sacrificing priest? Let y<sup>e</sup> papistes say what they wil, & turne thēselues into al sozmes, yet they cā not wynd thēselues out of this. For whē y<sup>e</sup> consecration is done, he speaketh not of y<sup>e</sup> bread & wine, w<sup>ch</sup> which God (especially if they remaine in they<sup>r</sup> substance) is neuer angrye. Neither also speaketh he of the persons, for whō he offreth, but of y<sup>e</sup> sacrifice it self which is offred, euen of the body & bloud of Christ, y<sup>e</sup> is of Christe himself. What greater blasphemie can there be thā thys. Farther how much they esteeme Christ, let the godly reder diligently marke. The sacrificing priest prayeth, y<sup>e</sup> Christe may please god the father, as y<sup>e</sup> sacrifices of Abel, Abrahā, & Melchisedech pleased him. Abel offred of the fyrst borne of his flocke. Abrahā offred a Ram vnto peraduētūre thei vnderstand Isaac, whom he would haue offred. Melchisedech offred bread & wine not to God, but vnto Abraham. Christ therefore is no better nor preciouſer in the sight of God the father, according to y<sup>e</sup> Canon, thā a Goate, a Ram & a pece of bread. Oh blasphemous impietye. Unlesse the father looked vpon Christ with other eyes & a moze chereful countenance, then he did vpon the sacrifice of Abel, our eternall saluation were in an il case. For the sacrifices of Abel & Abrahā expiated not sinnes, but were shadowes of the sacrifice of Christ which should be done vpon the crosse. Therefore in respect of merite, there is no cōparisō or proportion of y<sup>e</sup> sacrifices of Abrahā & Abel to the sacrifice of Christ offred vpon the crosse. For the sacrifice of Christ hath made satisfactiō for al the sins of the whole world: but the sacrifices of Abel & Abrahā haue made satisfaction for no sinnes at all. What impiety therfore is this of y<sup>e</sup> sacrificing priest, which is not aſeard to make Christ not only like but

maner also inferiour vnto the sacrifice of Abel, Abraham and Melchisedech?

¶ The fourth error. The sacrificing priest prayeth: Commaunde these thynges (namely the bodye and bloude of Christ) to be caried by the hands of thy holy Angel into thy hygh alter, into the sight of thy diuine Maiesty. What absurditye is thys? Is not Christ with his body alwayes in heauen and also in the syght of the father? Doth he daylye ascend and descend? Or is he by the handes of Angells caried downe from heauen into the earth, or caried by from the earth into heauen?

¶ But these good holy fathers say: That the body whiche is made of the substance of the bread, was not befoze in heauen, bycause it is newly created by the consecration of the sacrificing priest. If thys be true, then haue not the sacrificing priestes the true body of Christ which was hanged vpon the crosse: For it is not of the substance of the bread, but of the substance of the blessed Virgine Mary. Wherefoze there shal not be only two bodyes but infinite bodies of Christ in heauen, if as often as the priest sayth Masse, the body of Christ created of a new substance of bread is by his ministry of Angels caried vp into heauen. Who vnderstandeth not thys grosse error, which is ryghtly instructed of his supper of his lord? In the which supper his same bodye of Christ which is in heauen, is also after a spiritual maner agreable to Christs diuine maiesty truly present to his faithful godly receauer, whersoeuer his holy supper is celebrated.

Dilemma;

¶ Neyther also can the sacrificing priestes wrap themselves out of thys two horned argument. If the Angel carry the body of Christ into heauen, there is nothing then left for the sacrificer. But if the sacrificer swallowe it vp, then descendeth the Angel in vayne, and is sent away emptye. These things of the Canon are not only erroneous, but also rediculous and childyshe inuentions.

¶ The fyfth error: In the Canon, purgatory and suffrages



and sacrifices for the dead are confirmed. Remember also Lord (sayth he) thy men seruants and women seruants, which haue gone before vs w<sup>th</sup> the signe of faith, and slepe in the slepe of peace. R. We beseeche thee Lord geue vnto them and all those y<sup>e</sup> rest in Christ a place of refreshing, light, and peace. This erro2 euen these their owne wo2ds confute, in whiche is contayned manifest contradiction. For if the saythfull y<sup>e</sup> are dead doe slepe, and are in peace, light, and at rest, what is it nedefull to desire it for them? But if they be in darkenesse, in paine and most great terro2s & sorowes (as it is before sayde out of Discipulus touching the paynes of the soules in purgatorie) howe are they then sayde to slepe in the slepe of peace?

That prayers and sacrifices of the quicke nothing p2ofyte the dead, we haue before shewed, neyther is it nedefull in this place to reapeate it agayne.

The last erro2 is comprehended in the last prayer of the Canon: Let this perfo2mance of my seruite D<sup>e</sup> holy Trinite (sayth the priest) please thee, and graunt y<sup>e</sup> the sacrifice, which I vnwo2thy, y<sup>e</sup> I am, haue offred vnto the eyes of thy maiestye, may be pleasaunte and acceptable vnto thee, and may thorough thy mercy be p2opitiatorie for me and all those for whom I haue offred it into everlasting life. Amen.

The same erro2 also is before put in the beginning of the Cannon, but with other wo2des. For y<sup>e</sup> whiche he there sayd he offred for the redemption of soules, the same now he sayth, y<sup>e</sup> he offred it a p2opitiatorie sacrifice. Doth he not manifestly in this place attribute y<sup>e</sup> to the execution of his seruite, which is proper to y<sup>e</sup> death and passio<sup>n</sup> of Christ? He y<sup>e</sup> seeth not these things is blinde. He saith John is the p2opitiation for our sinnes, and not for our synnes only, i. Iohn. ii. but also for the sinnes of the whole world, &c. The wo2ke of the crosse was exptable for our sinnes, and not y<sup>e</sup> wo2ke

I.iii. of

of the masse, or the ministry of the sacrificing priest.

Let y<sup>e</sup> counsel go now & decree: y<sup>e</sup> the Canon wanteth al maner of error, y<sup>e</sup> al thing contayned in y<sup>e</sup> are godly & holy: which ouerthroweth y<sup>e</sup> foundation of Christiā doctrine, & cōteyneth so horrible errors of purgatory, of merites & inuocatiō of saints, of y<sup>e</sup> body of Christ, of prayers for y<sup>e</sup> dead, of y<sup>e</sup> merite & application of the death & passion of Christ.

But I wil stād no lōger about these things, of which our mē haue learnedly w<sup>r</sup>itten: And amongst other y<sup>e</sup> hysto<sup>r</sup>ye of the masse is most diligently discribed of *Valentinus Vannius* bishop of *Maulbrune* wherin the aboue mentioned errors, & other many moze, are at large and thoroughly confuted. These as principall I thought good as it were w<sup>th</sup> my finger to shew forth y<sup>e</sup> the godly reder may vnderstād, how great impiety, & how horrible errors y<sup>e</sup> Papistical Cou<sup>n</sup>sell hath confirmed, in allowing the Canon of the Masse.

Let kings & p<sup>r</sup>inces althoughe neuer hitherto, yet now at y<sup>e</sup> last begin to cast away all hope to haue y<sup>e</sup> doctrine of y<sup>e</sup> Church & maners reformed by y<sup>e</sup> Papistical Cou<sup>n</sup>sell: which in their wicked Canon will not acknowledge so much as the least error, so farre is it of that they thinke to amende and correct any.

In y<sup>e</sup> vi. doctrine or decree are cōfirmed al y<sup>e</sup> papistical ceremonies, & hystorycall gestures, hitherto vsed in y<sup>e</sup> celebration of Masses. And althoughe also y<sup>e</sup> chiefest strife betwene our men & the of y<sup>e</sup> papacy is not as touching these thigs, which are yet also in many reformed churches for y<sup>e</sup> most part retained for y<sup>e</sup> weakes sake: yet this is erroneous & not to be suffered, y<sup>e</sup> y<sup>e</sup> Church had these things of y<sup>e</sup> discipline & traditiō of y<sup>e</sup> Apostles: Forasmuch as it is manifestly knowē, y<sup>e</sup> all of the for y<sup>e</sup> most part were vnknowē vnto y<sup>e</sup> Apostles, & in y<sup>e</sup> p<sup>r</sup>imitive church were not in vse, which (as y<sup>e</sup> scripture speaketh,) are y<sup>e</sup> inuētiōs & doctrines of men brought in w<sup>th</sup>out y<sup>e</sup> authority of y<sup>e</sup> Apostles. Vnto which if the opinion of wo<sup>r</sup>shipping or necessitie be added, they serue not God, but an Idole, and are to be condemned and auoy



anoyed of all them that be in dede godly.

In y<sup>e</sup> vii. decree are confirmed p<sup>ri</sup>uate Masses brought in for gaynes sake. But the Counsell denyeth, y<sup>e</sup> those Masses wherin the sacrificer alone communicateth are p<sup>ri</sup>uate, & it goeth about by two reasons to cōfirme it: The one is, by cause y<sup>e</sup> people spiritually communicateth. The other is, by cause they ar celebrated of y<sup>e</sup> publique minister of y<sup>e</sup> church not for himselfe only, but also for all y<sup>e</sup> faithful which pertain vnto y<sup>e</sup> body of ch<sup>ri</sup>st. But this is to cōfirme a grosse erro<sup>r</sup> by other ii. no lesse grosse. For Ch<sup>ri</sup>st in his last supper instituted not a p<sup>ri</sup>uate supper of one man only, but a spiritual & celestial bāquet, wherin he did not eat & d<sup>y</sup>nke for his disciples, but all and singular did eate & d<sup>y</sup>nke together for them selues to departe frō this institution, & to institute a spectacle of one man only in the Church, and that not only with out the word of God, but also against the word of God, is sacriledge.

Farther y<sup>e</sup> custome of the p<sup>ri</sup>matīue Church is not vnknown vnto y<sup>e</sup> Counsell. For as many as did not sacramentally participate in the body & bloud of Ch<sup>ri</sup>st, were expelled out of y<sup>e</sup> Church o<sup>r</sup> tēple, so farre is it of, y<sup>e</sup> the Apostolicall Church allowed this spirituall communication in the Masse, of whiche the Counsell speaketh. Howbeit in the meane time we deny not, but y<sup>e</sup> they which are truly godly do spiritually communicate w<sup>th</sup> the body of Ch<sup>ri</sup>st, as often as with a true faith they thinke vpon y<sup>e</sup> passion & death of Ch<sup>ri</sup>st. But this spirituall eating confirmeth not p<sup>ri</sup>uate Masses, y<sup>e</sup> are not instituted of ch<sup>ri</sup>st. But I thinke it good in this place to recite out of *Discipulus* what the Papistes vnderstād by spirituall eating. Whensoeuer (saith he) any mā deuoutly heareth Masse, being in grace, and without deadly sinne, & hath a desyre to be partaker of the Sacrament, and thinketh thus in his heart, O good Lord Iesus Ch<sup>ri</sup>st how willingly would I receaue the this day in the Sacramēt of the altar, but alas I dare not come nere, by cause I am feard to offend y<sup>e</sup> by reason of myne vnaptnes.

In his 48. sermon of the frutes of the masse.

I. liii.

How

Howbeit I humbly desyre thee from the bottom of my hart, y thou wilt thys day mercifully bestow vpon me also this grace, whiche these deuoute me shall receaue, which thys day in the Church of God worthily receaue thee in the sacrament of the alter, and so such a one spiritually communicateth. But what Scholemaster had this Disciple which is so famous in the Church of the Papacye, y he is counted the Scholemaster of al the sacrificyng priestes? Truly hath he the name of a Disciple, for he hath nede both of doctrine & a scholemaster, for he hymselfe can not teache true pietye. What is hys authoritie y we shoulde beleue hym withoute the word of God, whose opintons & fables are euery where celebztated in Churches the popes good holynesse notwithstanding them? vnlesse peraduenture the authoritie of the Councell do now succor hym. For of thys communicating the holy Scriptures teache nothing at all, but call all such as repent vnto the sacramental eating of the body of Christ.

The other is a muche moze grosse and moze intollerable error, whiche the Councell in thys place confyrmeth, namely, y the sacrificer maye communicate for other, eyther for the standers by or for the dead. For euene as one man can not be baptised for an other, so also none can communicate the body and bloude of Christ for an other. The Apostle sayeth: He which vnworthily eateth, eateth damnation vnto hymselfe, vnto hymselfe (I say) and not to an other. Christ also: Take ye (sayth he) and eate ye: he sayth not, let one eate, & let the other be lokers on of it. Drynke ye all of thys: he sayth not, let one drinke for all. The fond triflyng reason of Gabriel Biell is worthy here to be spoken of, whiche peraduenture the Councell hath followed: Who affyrmeth that the sacrificer is the mouthe of the Church in the celebztation of the Masse. For euene as in a mans bodye euery singular member hath not a singulare mouth,

2 Cor. xi.

Math. xxvi.

Gabriel Biel vp  
on the Cannon  
of the Masse.  
Lect. lxxxi.



mouth, but there is but one mouth only of the whole body, which receaueth meat to be distributed into al the members: so Gabriel affirmeth y in the Masse the sacrificer is y mouth of al his lokers on, by whō y body of Christ, poureth being receaued forth his vertue into al the pooze rude mē which are standers by. Oh blindnesse & rashnesse in matters of god. This forsoth is the reaso, why priuate Masses of the sacrificers are not to be called priuate. The reader y is but meanelly instructed vnderstandeth (as I thinke) this erro, so that I nede not to rehearse mo thinges thereof, whiche other where is aboundantly confuted.

All standers by at the Masse care the body of Christ by the Priestes mouth.

In the eight decree, the holy Synode admonisheth as a commaundement of the Church, that in offryng, wyne shall be mingled with water. Wherof there are thze reasons brought, and yet none of them confirme this tradition. First it sayeth: bycause it is supposed that Christ the Lord did so. But for as muche as sayth leaneth vnto the worde of God and promise of God, where I beseeche you is the worde that Christ mingled wyne with water: or commaunded it to be mingled? How then can the Church beleue without the worde? It shalbe good here to recite that whiche was reasoned as touchyng this thyng in the laste former Counsell the Cardinales and Bishoppes being present. For some of the disputers affirmed that it must vtterly be graunted, that it can not be proued by any expresse testimony of the holy Scripture, that Christ mingled water with wyne, but yet out of the Gospell may be brought an vndoubted coniecture, wherby may be proued that Christ did so. Bycause in Marke we reade, that Christ sayd vnto his Disciples whiche went to prepare for the eating of the Paschal Lambe: Go (saith Christ) into the Citie and there shall come agaynst you a man bearyng an earthen pitcher full of water, followe him. Here sayth the Romishe disputer, that in the earthen pitcher was not brought water to washe their feete, but

Marke 14-

Et.

to

Christ and his  
Apostles in  
danger of drō-  
kennes if wa-  
ter had not ben  
mingled with  
wyne.

to mingle with the wyne, whiche in that countrey is very strong. And y<sup>e</sup> Christ mingled y<sup>e</sup> wine with water is out of al doubt, lest peradventure he should haue ben dronke, for that he had a long sermon to make, whiche being dronke he could not haue made it vnto his disciples: therfore it is a most firme coniecture that Christ mingled water with y<sup>e</sup> wine, & the offerers in y<sup>e</sup> Masse are by the exāple of Christ bound to do y<sup>e</sup> same. Thou wilt thinke peradventure Christian reader that I sayne these things of myne owne head. But God is my iudge, that our mē, which were sent vnto the Counsell of Trent did not only heare him reason after this maner, but also testified, that this enozmeous rashnesse and impiety aboue measure displeased the Bishops of Germany, whiche thing the Bishops thē selues if they lust, can very well testifie.

Ergo by the fa-  
thers there are  
but two Sacra-  
ments flowyng  
out of Christes  
syde.

They can lesse proue it by the other reason, namely that out of the syde of Christ flowed blood and water. If they leane vnto the authozitie of the fathers, they may by the same authozitie also be confounded, who by water vnderstode the Sacrament of Baptisme, as by blood, the Eucharist. For they asserme y<sup>e</sup> out of the side of Christ flowed two Sacramentes Baptisme and the Eucharist.

The third reason is altogether ridiculous, althoughe it be not without his authozs. As though the vniō of the faythfull people with the bed Christ can by no other meanes be taught, vnlesse thys mixture of water and wyne be brought into the Eucharist without the worde of God? Why haue they brought matrimony among the Sacramentes wherin is represented the vniō of Christ with the bed, if the same thyng may be done by the mixture of water and wyne.

In the ninth decree, to the ende they might seme to graunt somewhat of they<sup>r</sup> right, the holy Synode comandeth the Pastors that in the celebration of the Masse, somewhat of those things whiche are read in the Canon, should



should be expounded in the bulgare tongue.

But what is the cause, why all thinges are not done in the bulgare tongue: when as the Eucharist was instituted for all the saythfull; that the Lorde myght with one mouth be celebrated: Forsooth the holy fathers are affraid, lest the holy mystery should be pzoophaned, but let them declare vnto vs whether the Greke Church used the Latine Canon, to auoyde the pzoophanacion of the mystery: Who seeth not that the Counsell of Trent doth not this, that the people should vnderstand the way to theyr eternall saluation, whilest with roth and naylor they go about to retayne an vnknown tongue in a sacred matter whiche pertayneth to the vniuersall Church of Christ, whiche onely thyng were not to be suffred, though all other thinges in the Canon, as touching the thing it selfe, were vpright. For Christ whome Paul also followed, commaunded that in the vse of the Eucharist we should shewe forth the Lordes death. And bycause the Bishops & sacrificers for the most part are ignorant them selues of that thyng, the Counsell commaundeth that by other, somthing should be expounded out of the wicked Canon, not that the true Church should thereby be instructed, but that the impiety of y sacrifice should be confirmed. But I pray you what secret thing is ther in the Eucharist, which may not without danger be set forth in a tongue known to the bulgare people? This danger will I open by the wordes of Christ: Every one that doth euill thinges, hateth the light, netther cometh to the light, lest his woorkes should be reproved. And these deceauers seme herein not to haue done vnwisely. For so long as the Canon of the Masse was vnknown vnto the common people, it was had in price and honour, but when Christian people (whom Peter calleth the Clergy) perceaued this deceite, they brake a waye the sacrificyng Priestes together with theyr sacrifice and Canon.

Ioan. 3.

Clerus whiche they turne clergy signifieth a Lot, which Peter applieth to al Christia men. but Popish sacrificers apply it vnto theselues onely.

It. 11.

But

But we neglecting this decree of the Counsell, let vs folowe the example of the p̄matīue Church, in whiche the Church Sacramentes of God, were celebrated in a tongue knowen vnto the common people.

The xlii. decree is a lightening, going before the thunder and lightening of y<sup>e</sup> curse of the doctrine of our Churches and teachers, which haue by the worde of God truly, perspicuously, and thoroughly cōfuted this pontificall impiety of the Papistical Masse. By this decree therfore are abolished all bookes written and set abrode by al the godly and learned men against the Papistical Masse, in which bookes is exp̄essed the aūcient doctrine of the Supper of the Lorde deliuered by Christ and the Apostles.

But y<sup>e</sup> these decrees being for the most part all of them vngodly, should haue y<sup>e</sup> more authoritie, & should for euer be s̄p̄me & ratified, there are by the publicque authoritie of the Cōūsel published abrode these Canons, but yet such as are vtterly ful of vngodlynesse, striking w<sup>th</sup> a curse al those, that go about to rep̄ebend the lest erro<sup>r</sup> of the Masse.

Howbeit I wil not make any confutation of these Canons, of which all and singular although b̄riefly, yet sufficiently is spoken in the confutatio<sup>n</sup> of the decrees: Of this thing only I thought good to admonish the godly reader, diligently to waighe these horrible curses of the Counsell, wherein the doctrine, and p̄actise of Christe, of the Apostles, and of the p̄matīue Church concerning the Sacrament of the Eucharist is horribly cursed.

For v̄p̄o those which thinke cōtrarily vnto their opinion, they geue not iudgemēt y<sup>e</sup> they should be bozne withal as weake ones, but they geue sentence, that they are to be accursed downe vnto hell and to be deliuered vnto Sathan, which go about to derogate euē the least poynt of the Papistical doctrine in this part.

For all they are condemned and cursed euen as many as deny that in y<sup>e</sup> Masse the body of Christ is offered not to  
god



God y father, but is offered vnto y Church to be eatē: which denie y the sacrifice of the masse is a sacrifice propitiatory, neither ought to be offered for y quicke, and y dead, for sins & paynes, & other necessities: which deny y masses ar to be celebrated in y hono<sup>r</sup> of saints for y obtainmēt of their intercession: which say y the canon of y masse containeth errors, for whiche it shoulde be abrogated: which iudge that masses wherin the priest alone cōmunicateth are vnlawfull, and vtterly to be abrogated.

And that al the saythfull may see, y the counsell wil not relent, no not so much as in the lest of their rites, it curseth those also which affirme, y the words of cōsecratiō ought to be spokē not with a soft voyce but w a loude voyce, or y the masse ought to be celebrated in y bulgare tonge, as if there were required to chaunge no impiety at al. For as much as the words of the supper are a part of the shewing forth of the Lords death, wil they also prohibite the shewing forth of y death of y lord: But here lieth hiddē the magical impiety of consecratiō, whiche they attribute not to the institution of Christ, but to y magical pronounciatiō of words, which if it were done in the bulgare tong, the people might imitate.

I thinke the godly reader doth now sufficiently vnderstand, how much y decrees of this cōcil of Trent are to be esteemed, & what is to be hoped for of it. Of al which forasmuch as we haue sufficiently spokē in the confutation of the decrees, we wil here cease to speake farther. But let vs heare somewhat also what the councel hath decreed of the communion vnder both kindes, & of the vse of the cup.

The doctrine of the Communion vnder both kinds, and of the Communion of infantes published in the v. Session, of the Sacred Oeconomical counsel of Trent vnder our most holy Lord Pius the fourth most high Byshop the, xxvi, day of Iuly, 1562.

## The Proheme.

**T**he sacred Economical, and general Synode of Trent, lawfully assembled in y<sup>e</sup> holy ghost, the self same Legates of the Apostolicall seate being Presidents in it. Forasmuch as of y<sup>e</sup> dreadfull, and most holy Sacramente of the Eucharist there are in diuerse places sundry monsters of errors caried about by the artes of the most wicked Deuil, by reaso<sup>n</sup> of which in diuerse prouinces many seme to haue departed fro<sup>m</sup> the fayth & obediēce of the catholike church, hath thought good y<sup>e</sup> those thinges in thys place shoulde be set forth whiche pertaine vnto y<sup>e</sup> cōmunion vnder both kinds & also of litle children. wherfore it forbiddeth all the faythful of Christ, y<sup>e</sup> hence forth they presume not eyther to beleue, or to teache, or to preache otherwyle of these thinges than is expessed and determined in these decrees.

That the Laitye and Clergye which celebrate not are not bound by the law of God to the communion vnder both kyndes.

## Chapter. i.

**W**herfore the holy Synode instructed by the holy ghost (which is the spirit of wisdom & vnderstanding, y<sup>e</sup> spirit of counsel & of piety) & following y<sup>e</sup> iudgement & custome euen of y<sup>e</sup> church, declareth & teacheth, y<sup>e</sup> the laity & Clergye whiche celebrate not, ar by no precept of god bound to receaue y<sup>e</sup> sacramēt of y<sup>e</sup> Eucharist vnder both kyndes, neither can it by any meanes (fayth being kepte) be doubted



Doubted, but y<sup>e</sup> cōmunion of y<sup>e</sup> one kind is sufficient  
 for them vnto saluation. For although the Lord  
 Christ in his last supper instituted, and deliuered  
 vnto his Apostles this reuerent Sacrament in  
 the formes of bread and wine, yet that institution  
 and tradition tend not to that end, y<sup>e</sup> al the fayth-  
 ful of Christ should by the ordinaunce of the Lord  
 be bound to receaue both kindes. Neyther also is  
 it rightly gathered out of that Sermon in the sixt  
 chap. of John, that the communion of both kindes  
 was commaunded by the Lorde: but either of the  
 is to be vnderstand according to the sundry inter-  
 pretations of the fathers and Doctors. For he  
 which said: vnlesse ye shall eate the fleshe of the  
 sonne of man & drinke his blood, ye shall not haue  
 life in you: Said also: If a man shall eate of this  
 bread, he shall liue for euer. And he which said: He  
 whiche eateth my flesh & drinketh my blood, hath  
 eternall life. Said also: The bread which I will  
 geue you is my fleshe, for the lyfe of y<sup>e</sup> world. And  
 lastly he which said. He whiche eateth my fleshe &  
 drinketh my blood, abyde in me and I in him.  
 Said neuerthelesse: He whiche eateth this bread  
 shall lyue for euer.

The power of the Church concerning the dispen-  
 sation of the Sacrament of the Eucharist.

Chap. ii.

Farther it declareth y<sup>e</sup> this power hath alwaye  
 ben in the Church, that in the dispensation of

L. i.

the

the sacramentes, their substance being saued, it should ordeyne or alter those thinges that it iudgeth more expedient for þe vtilitie of þe receauers, or for the reuerence of the Sacramentes according to the variety of things, tymes, and places. And the Apostle also seemeth playnely to signifie the same, whē he sayth. Let a mā so iudge of vs as the ministers of Christ, and dispensers of the mysteries of God. And that he in dede vled this power, it is manifest ynough, as well in many other places as also in this selfe same Sacrament, who hauyng diuers thinges concernyng the vse thereof, the other thynges (sayde he) wyll I dispose when I come. Wherefore the holy mother Church knowyng this her authoritie in the administration of the Sacramentes, although at the begynning of Christian Religion the communion vnder both kyndes was verye muche vled, yet in processe of tyme that custome beyng nowe euerye where chaunged, the holy mother Church I saye beyng led by wayghty and iust causes hath allowed thys custome of communicating vnder one kynde, and hath decreed that it shall be counted for a lawe: whiche to refuse or without the authoritie of the Church at pleasure to chaunge shall not be lawfull.

That the whole and perfect Christ, and  
a true Sacrament is receaued  
vnder either kynde.

Chap.



*Chap. iiii.*

**F**arther it declareth, that although our redeemer, as it is before sayde, in that last Supper instituted this Sacrament in two kindes, and delivered it to his Apostles, yet we must nedes confesse, that vnder one kynde onely, whole and perfect Christ, and y<sup>e</sup> true Sacrament is receaued. And therfore as touchyng the fruite, they are defrauded of no grace necessarye vnto saluation, whiche receaue but one kynde onely.

¶ That infantes are not bounde vnto the Sacramentall Communion.

*Chap. iiii.*

**L**astly the selfe same holy Synode teacheth, that infantes wantyng the vse of reason, are by no necessitie bounde to the sacramentall communion of the Eucharist: for so muche as beyng by the lauacre of Baptisme regenerate, and grafted into the body of Christe, at that age they can not lose the grace of the children of God alreadye obtained. Neither yet is antiquitie therfore to be condemned, if in certaine places at any time it obserued that maner. For euen as these most holy fathers had accordyng to the consideration of that tyme a probable cause of theyr acte, so vndoubtedly is it without cōtrouersy to be thought that they did it without any necessitie of saluation.

Canons of the Communion vnder both kindes and  
of the communion of infantcs.

The first Canon.

If any man shal say, that by the cōmaundement  
of God or of necessity all and singular the faith-  
ful of Christ ought to receaue both kyndes of the  
most holy Sacrament of the Eucharist, let hym  
be accursed.

The second Canon.

If any man shall saye, that the holy Catholike  
Churche was not by iuste causes & reasons led,  
that the Layty and Clergy whiche celebrare not  
should cōmunicate only vnder þe forme of bread,  
or that it therin erred, let him be accursed.

The third Canon.

If any man shall deny that whole and perfect  
Christ the fountayne and authoz of all graces, is  
receaued vnder the forme of bread onely bycause  
(as some falsly affirme) it is not accordyng to  
Christ his owne institution receaued vnder both  
kyndes, let him be accursed.

The fourth Canon.

If any mā shall say þe cōmunion of the Eu-  
charist is necessary for infantcs before they come  
to yeares of discretion, let him be accursed.

But as for the two other Articles proposed  
and not yet discussed, namely, whether the rea-  
sons, by which þe holy Catholike church was led,  
þe lay men & also such Priests which celebrare not  
should cōmunicate vnder the forme of bread only,  
shoulde



should so still be retayned, & by no meanes the vse of the cuppe shoulde bee permitted to any. And:

Whether that for certaine honest reasons and agreyng to Christian charity the vse of the cup is to be graunted to any nation or kingdome vnder any conditions, and what conditions they are.

The selfe same holy Synode doth reserue to an other tyme to be examined & Defined as soone as occasion shalbe offered.

For so muche as the fathers of this Counsell haue in the pꝛoheme decreed that we must not otherwise beleue, teach or pꝛeach of the Sacramēt of the Eucharist, thā they shall thinke good: therfore their doctrines & Canōs are diligētly to be examined. But y<sup>e</sup> Couñsel declareth & teacheth that y<sup>e</sup> lay men are by no pꝛecept of God bound to receaue the Sacrament of the Eucharist vnder both kindes. This decree they confirme by a horrible Canon: If any mā shall say (say they) that by the cōmandement of God, or necessitie of saluation, all and singular the faithfull of Christ ought to receaue both kindes of the Sacramēt of the most holy Eucharist, let him be accursed.

This Canō must diligently be examined, y<sup>e</sup> al mē may see, not only the audacitie & rashnesse of this Couñsell, but also their extreme & sacrilegious impiety. For where as Christ cōmaūded not only his xii. Disciples, but also al his faithfull, y<sup>e</sup> out of y<sup>e</sup> cup they should drinke his bloud. The Couñsell of Trent presumptuously denyeth y<sup>e</sup> this pꝛecept pertayneth vnto all the faithfull. But what an impudencie, is this: It is vndoubtedly greater, than the impudencie of the Couñsel of Constance, which when it could not deny, but that this pꝛecept by y<sup>e</sup> institutio of Christ pertayneth vnto all men, innēted other reasons, whereby it taught, y<sup>e</sup> by the abrogation of the cup no cōfort is take away frō the laye men, whiche is no lesse vnder the one kynde, than vnder

both. If we should demaund of the Counsell, by what precept the lay men are bounde to eate the bodye of Christ in the supper, wil they not answer, by y<sup>e</sup> institution of Christ because he commaunded: Take ye, eate ye? He therfoze which commaunded the laymen to eate, the same also commaunded the lay men to drinke of the cuppe. Unlesse peradventure the whole institution pertayne nothyng at all vnto the lay men, and y<sup>e</sup> al things are geuen them of free giste, yea also the one kinde, whiche the sacrificers by no ryght, but of mere grace distribute vnto the lay men: But least any man should thinke that these good holy fathers doe sinne of ignorance, they themselues confesse both that Christ instituted it vnder both kindes, and also that the p<sup>r</sup>imate church religiously obserued this institutiō. But notwithstanding the institution of Christ, and practise of the p<sup>r</sup>imate church, it semeth good vnto them thus to decree: If any man shal say (although Christ did so, or although y<sup>e</sup> Apostles dyd so) that the lay men are by the precept of god bound vnto the vse of the cup, let hym be accursed. Thou seeest Christian Reader, the steppes of Antichrist, who exalteth himselfe aboue God, and aboue that which is called bys worshippynge: He that seeth not these thynges is moze than blinde.

The pope very  
Antichrist.  
Thess. ii.

Farther that which is here sayd of the necessitye of saluation, let the Counsell knowe, that here is not disputed of singulare cases (as they call them) whiche may happen thozough the imbecillitye of men, or by any other chaunce vnlooked for. For it is most certayne, that euen as in the p<sup>r</sup>imate church many were sodenly drawen to martyrdome, befoze they were baptised, whose saluation was nothyng letted, although they were not baptised with water: So also we can not denye eternall saluation vnto the faythfull which of nature abhorre from wyne, or by some other chaunce are taken away wout the vse of y<sup>e</sup> Supper. But of these cases we doe not now reason, but of the



the common and lawfull vse of the Supper of the Lord in a peaceable and quiet church: whether it be necessarye by the commaundement of God to receaue both kindes or no. Here we expressely asseyne y<sup>e</sup> al the faithful of Christ are charged and bound to the vse of either part of the Sacrament, & the contemners of y<sup>e</sup> Sacraments, ar also depriued (as Augustine speaketh) of y<sup>e</sup> grace of y<sup>e</sup> Sacraments. For it is an expresse and manyfest commaundement of Christ, *DRINKE YE*, & he addeth *AL*, namely they whiche eate the same also must drinke: This perspicuity the counsell can by no meanes make darke, howsoeuer they turne themselves into all manner of formes like Proteus.

In the second Chapter they say: that the Church hath power, (the substance of the Sacraments being saued) to ordaine & alter, such thinges as it iudgeth most expediente for the variety of things, times and places: and therefore also hath it power to abrogate the cup.

Here I can not tell, whether the ignorance of the counsell be greater, or the impudencie. For what ignorance is this, that the substance of the Eucharist being saued, the vse of the cup may be abrogated? And is not wyne required vnto the substance of the Sacramente of the Supper, whiche wyne was of Christ ordained to thys moste holy mysterie? The cup being abrogated, y<sup>e</sup> institution of Christ is not saued, but tozne, changed, & maimed. For wine is no lesse of the substance of thys Sacrament, than bread. Neyther can they winde themselves hereout by thys their Sophistication, that Christe is whole containned vnder one kynde. For although Christ be not deuided, yet is the institution to be kept, which being chaunged & tozne, there is made no distribution neither of the body nor yet of the bloud of Christ.

But the Canon is farre more horrible than thys doctrine: If any man shal saye that the holy Church, was not by iust causes and reasons led, that the Laye men shoulde

communicate vnder the forme of bread onely, or that it hath therein erred, Let him be accursed.

But it shall be good in this place to recyte the reasons by whiche the Counsell of Constance thought good that the vse of the cup shoulde be abrogated, which reasons are so ridiculous and foolyshe, that it is wonderfull that in so greate an assembly of Doctours there was none, which for the defence of the authoritie of the church and of the counsell confuted them not.

And I will not recite them in myne own wordes, but in the wordes of Gerson Chauncelour of Paris who was a man of no smal authoritie in the Counsell of Constance.

Gerson in  
his treatyse  
against the  
heresie of  
communica-  
ting of the  
laymen vn-  
der both  
kynodes.

It is not to be doubted (sayth he) but y amongst other,  
the Diuines of the high vniuersitie of Paris, are in a rea-  
dinesse, which in great nūber are Presidents in this coun-  
sel: there are (sayth he) also of other noble Vniuersities ex-  
cellent Diuines both in great number and of great wor-  
thinesse. Wherefore many of them which were gathered  
together vpon thys matter, saye, that the custome of not  
communicating the Laitye vnder both kindes, chiefly af-  
ter that the faythfull haue bene so multiplyed, was law-  
fully and reasonably brought in into the Church. And that  
for the auoyding of manifolde daungers, irreuerence and  
offence about the receauyng of such a blessed Sacrament.  
The fyrst daunger is in spillyng. The second in caryng it  
from place to place. The thyrde for the filthinesse of y ves-  
sels, which ought to be sacred, and not commonly to be hād-  
led and touched of the Laye men. And muche lesse ought  
y wine consecrated to be sold at the Vinteners, as it is ac-  
customed with such men. The fourth by reason of y long  
beards of the Lay men. The fyfth in preserving it for the  
sicke, bycause it may being long in the vessell be turned to  
Wineger, & so the bloud of Christ shoulde cease to be there,  
neyther shoulde it be receaued, nor consecrated anew with-  
out a masse: And if it might be possible that pure Wineger  
should



should be geuen in steade of the bloud of Christ, yet there  
 is an other danger, bycause in the sommer woymes & flies  
 would engender, howe close so euer the vessell were shut  
 sometimes also it would putrifie, & be made as it were ab-  
 hominable to vike, & this is a reaso of very great efficacy.  
 And by an other reason also whē many other haue done the  
 before. And it is demaunded in what vessell so much wyne  
 should be consecrated, as should serue at Easter for 120000  
 thousand persons: The first danger should be in the cost,  
 lynes of y<sup>e</sup> wyne, at y<sup>e</sup> least in many places, where is scar-  
 cely founde wyne ynough to celebrate, and in some places  
 also, it is very deare. Farther there should be danger in  
 the congeling of it. Agayn there should be danger in the  
 byringing in of a false belief, and that manifold wayes.  
 First that the dignitie of the Laymen touchyng the re-  
 ceauing of the body of Christ, shuld be as great as the dig-  
 nitie of y<sup>e</sup> Priestes. Secondly that so to do, shuld bath ben  
 and is continually of necessitie. And so all they y<sup>e</sup> thinke,  
 do, or teache otherwyse haue perished and do perishe. And  
 in generall all as well the Clergy, as teachers and Pre-  
 lates, whiche haue not to their power resisted suche a cu-  
 stom, by wordes wytynges and sentences, and that they  
 peruerterd the holy Scripture. Thirdly that the vertue of  
 this Sacrament is not more principally in the consecra-  
 tion than in the receauing. Fourthly that the Church of  
 Rome iudgeth not ryghtly of the Sacramentes, neither  
 should it in this be imitated. Fifthly that generall Coun-  
 cels, and specially the Counsel of Constance erred in faith  
 and good maners. Sixtly it should be many wayes an oc-  
 casion of Seditions and Schismes, in our Christianty, as  
 experience now manifestly declareth in Bohemia, whiche  
 sedition tendeth to the dissipation not onely of the spiri-  
 tualty but also of the temporalty, vnlesse the prouidence  
 of God, & the prouidence of the king of the Romanes should  
 prouide and order thynges.

The same Gerson a litle before these wordes  
in the selfe same treatise.

**H**owbeit so long as it was so receaved of the Layme,  
the Church so commaunding or permitting or coun-  
selling, it was well done, as also when the Priestis did  
consecrate in leuened bread.

But now for so much as vppon certayne considerati-  
ons a contrary custome hath growen in bre praysed and  
commaunded by the Church, which commaundement is  
apparat by such a custome, which is the best interpreter  
of lawes: Such a receaving therfore is rather, & presump-  
tuous, offensive, seditious, & a disturbing of Ecclesiastical or-  
der, & consequently incurring eternal damnation. Neither

Note & hor-  
rible blas-  
phemy.

is that of any force, when they affirme, that the Laymen  
deserue more in receaving vnder both kindes, than vnder  
the forme of bread only. The answer is false, because  
obedience is better than sacrifice, etc.

But for the simples sake let vs examine all these rea-  
sons by the rule of Christiā sayth and heauenly doctrine:  
& they may se & they are not only partly ridiculous & foo-  
lish, but also partly blasphemous, & horrible to be heard.

First they feare the effusion or shedying of the bloud of  
Christ, if it should be ministred in the cup, or be caried from  
place to place. But this superstition sprang of the fayned  
lye of transubstantion, which they haue taught contrary  
to the nature and definition of this Sacrament, namely  
that the substance of the wyne is changed and turned into  
the bloud of Christ: whiche thing the Apostle testifieth to

1. Cor. 10. 11. be false: For he calleth bread *κοινωνία* Corporis Christi, that  
is & communicating of the body of Christ, & the cup *κοινωνία*  
*Sanguinis Christi* that is, the communicating of the bloud of  
Christ, and that with the bread and wyne the body and  
bloud of Christ are exhibited, For euen as & body of Christ  
can not be toyne with teth, no more also can his bloud be  
shed: It is a thing spirituall & celestia, not of this world,  
but



but of an other world. Wherefore this danger of shedding is not to be feared, as well in the dispensing of it, as in the carrying it from place to place.

The third reason is bitterly contumelious against the holy Church of Christ, namely lest the vessels being touched with the lips of the Laymen should be made filthy, which ought to be holy, and not filthy. What do the mouthes of the Laymen cleanse and sanctified by the blood of Christ, some still uncleane and filthy, or are the mouthes of the sacrificers, purged with the kisses of their harlots purer than the mouthes of the Laymen? And if it were but by this thing only, all Christian Princes and kynges may gather, in what estimation the sacrificers haue them.

The fourth cause why the cup is denyed & abrogated is because of the long beards of the Laymen, vnto which the blood of Christ may happen to cleane. If this be a sufficient reason & of efficacy, why are women debarred, which want beards? And also as touching men which haue beards, were it not better they should haue their beards, than the institution of Christ should be changed, & his testamēt & last will violated.

The fifth reason is bitterly vngodly which is lesstiperadventure it should be turned into vinegar, if it should be reserved for the sicke ones. Oh thing most wicked. Can the blood of Christ be turned into vinegar? But (say they) the wyne & not the blood of Christ is turned into vinegar. But they can not say so. For the consecration being done, they affirme, the wyne is changed & turned into the blood of Christ, which mutation they by a new name call transubstantiation. Wherefore if the opinion of transubstantiation be true then the blood of Christ and substance thereof is made vinegar. But the blood be farre from vs, which can so easely (specially in so great a carelesnesse of the sacrificers) be turned into vinegar. It is maruayle the good holy fathers of the Papacy are not ashamed of so foolish and vngodly reasons, whiche they most manifestly oppose against the institution of Christ, to defende their sacriledge.

Christ hys  
blood turned  
into  
vineger.

Christe his  
bloud pu-  
trified.

Gerson addeth a greater daunger. Sometymes also  
 " (sayeth he) it would putrispe and be made as it were ab-  
 " hominable to drinke, and this reason (sayth he) is of very  
 " great efficacy. Howe contumelious by this reason are the  
 " sacrificers agaynst the bloud of Christ: For they speake of  
 the cup beynge consecrated, and so dare affirme that the  
 bloude of Christe may putrispe. If our men should inuent  
 the lyke thynges, what thunders of excommunications  
 would they not laye vpon them. But they themselves for  
 that they be a nation holy, and a kyngly priesthode, handle  
 at their pleasure their newe **S** **A** **C** **R** **I** **S** **T** **I** **C** **E** **D** fabricated of the sub-  
 stance of bread and wyne.

But the reason which is brought as touching wormes  
 and flies, whiche they affirme may in the sommer time be  
 engendred in the vessel, how close so euer it be shut, in my  
 iudgement it semeth rather to confirme vnto the Papistes  
 the vse of the cup than to abrogate it. For for so muche as  
 the bloud of Christ newly created of the substance of the  
 wyne is lyuely, they may by the flies and wormes whiche  
 are engendred of it proue the veritie thereof. But alwaye  
 with this impiety. For in a thing of so great and enor-  
 mous blasphemy, I dare not call it folly, whiche dare ascribe  
 so absurde thynges vnto the bloud of Christ: I knowe  
 howe they go aboute to wynd themselves out, but they  
 can not: For wormes vndoubtedly can not be engendred  
 of accidentes, that is, of figure, colour and sauour, but they  
 must nedes come of some substance and matter. But by-  
 cause after the consecration they affirme that there remay-  
 neth no substance of the wyne but that it is altogether co-  
 nverted into the substance of the bloud of Christ, they blas-  
 phemously here among the daungers of the reseruatiō of  
 the cup alledge that of the substance of the bloud of Christ  
 beynge putrified come wormes and flies. And this putri-  
 faction (sayeth Gerson) happeneth so much the sooner, if  
 many other haue dronke before, namely, because of the  
 cou-



touchyng of the skyn and fleshe of man.

But graunt that these daungers myght happen, if the bloude hallowed in the cup shoulde be reserued for the sicke, by what testimony of the Scripture will they proue that the cup halowed for the sicke ought to be reserued for certayne dayes or weekes? Christ sayde vnto his disciples, Dzinke ye all of this, and straght waye all of them dzanke as also did the Corinthians. If to establishe their sacrifice Math. 26. they vse the Paschall Lambe, why do they not vse the 1. Cor. 11. same also agaynst these daungers, where it was commaunded, that nothyng shoulde be reserued agaynst the nexte daye. It is a thyng most certayne, that breade and wyne without the vse haue not the nature of a Sacrament, and therfore the daungers whiche are here rehearsed of Gerson are bayne and contumelious agaynst the bloud of Christ. Exod. 12

It is a wpytty reason I promise you, whiche they byyng concerning the largenesse & greatenesse of the cup, in which at Easter the bloud of Christ myght be consecrated to serue xx. thousand men. Where can such a cup be gotten. There is much spoken of the greatnesse of y<sup>e</sup> bell at Croydon, they may take that for this purpose. Who can here holde him selfe from laughing, vnlesse this blyndnesse were more to be lamented with teares than to be laughed at. Where assembled together (sayth Gerson) out of the highe vniuersitie of Paris, & out of other places, most excellent diuines & that in great number and of great worthynesse, of whome these reasons are allowed. The miserable sacrificers are still bewitched with theyr Magicall Inchantment, whereby they haue perswaded the worlde that they can by breathyng the wordes of Christ vpon the breade and wyne, conuert the substance of the bread and wyne into the body and bloud of Christ, beyng ignoraunt of the true manner of consecratyng, whose power consisteth in the fypse institution of Christ. The Church is admonished & redu-

i. Cor. x.

ced to the memoꝝy of it in the rehearſall of the woꝝds of ꝑ  
ſupper, as often as ꝑ ſupper of ꝑ Loꝝd is celebrated, which  
commemoꝝation the Apoſtle calleth a bleſſing. Foꝝ euen  
as the power of ꝑ woꝝd of God endureth, wherby he ſaid:  
Let the earth bꝝingfoꝝth greene herbes: So alſo the pow  
er of thys woꝝde yet endureth wherby he ſayd, Take ye,  
Eate ye, this is my body, &c.

In the ſixth daunger they haue a conſideration of the  
poore. Foꝝ, foꝝ that in many places groweth no wine, and  
if it ſhould be bought, it would coſt a great pꝛice, the good  
holꝝ fathers thinke it better, vtterly to abꝛogate & denꝝe  
the uſe of the cup vnto the lay men, than to put them to ſo  
great charges. I will not ſtande aboute the conſutꝑng of  
thys ſolyſhneſſe, at which, vnleſſe a man be out of his wits  
he can not but laugh.

An other argument.

Farther (ſayth Gerson) the noble Chaunceloꝝ of ꝑ hygh  
vniuerſitye of Paris leaſt the wine ſhoulde congele. Here  
appeareth the moſte high pꝛouidence of the fathers of the  
counſell of Conſtance, which haue with diligence conſide  
red al the times of the yeare, and haue thꝛoughly weighed  
what daungers might come vnto ꝑ bloud of Chꝛiſt: In the  
ſomer they haue pꝛouided foꝝ it, ꝑ it ſhoulde not tourne to  
vineger, putrifactiõ, woꝝmes & ſyꝑes: In ꝑ winter theꝝ pꝛo  
uide to kepe it frõ cold and congeling, leaſt peraduenture  
it ſhould be turned into iſe. Whom theſe ſo grane & wit  
tye reaſons cauſe not willingly to abſtayne frõ the uſe of  
the cup, vnto him can not the Catholike church eaſely mi  
niſter a remedꝝe.

But let vs heare the reſt of the reaſons which are farre  
weaker than theſe, ſo that in no part ſhould any doubt re  
maine: Againe (ſayth he) there ſhould bee daũger in bꝝin  
ging in a falſe belief, and ꝑ manifold waies. Fyꝛſt that the  
dignitye of the lay men concerning the receauing of ꝑ bo  
dy of Chꝛiſt ſhould be as great as ꝑ dignitie of ꝑ pꝛieſts. A  
great daũger I pꝛomiſe you. But by this reaſõ ꝑ arrogancy  
and



and pryde of the sacrificers may manifestly be sene. For Christ made no difference betwene the Pastors and the hearers, betwene them y distribute this his supper, & them y receaue it. Euen as I haue receaued of the Lorde (sayeth the Apostle) so haue I deliuered it vnto you. Now not so, (sayth Chrysostome) one true body is set forth vnto al mē, and one cup.

i. Cor. xi.  
The. 18. homea  
y ppon the late  
ter Epistle to  
the Corin.

And Pope Gelasius: And we fynd y certayne receausing only a portion of y holy supper, abstayne from the cup of y sacred blood: who vndoubtedly (for I know not, by what superstition they are taught to be bounde) eyther let them receaue the whole sacramentes, or let them be restrayned from y whole, bycause y diuision of one and the self same mystery can not be done without very great sacrilege. *De Consecratione. Dist. 2. Chap: Comperim⁹.* But least any man should aspyre y these words are spoken of y celebrating sacrificers, Gelasius manifestly vnderstandeth y lay men. For he speaketh not of y teachers but of thē y are taught as his words declare. Here he y ministrerth, nothing differeth frō the receauer, vnlesse peraduenture we wil haue hym to be inferiour. For the churche receausing the supper is the maystres, and y priest is y minister of y maiestres, in somuch y ouer it he dareth not, to arrogate any thing vnto himself as Peter sayth, not bearing Lordship ouer the Clergy, but being made a forme of y flocke. Where the Apostle calleth not the sacrificers the Clergye, but the lay men, y is, the Church collected of the lay men, whose ministers he instituted the Elders. This reason therfore is not onely weake but also absurde: and there are other notes also, wherby the ministers are discerned and knowē from the church whose ministers they are.

Secondly (sayth he) y to do so was and is alwaies of necessity. A great sinne to beleue, y we muste alwayes communicate vnder both kindes, and neuer vnder one kynde onely. But I praye thee my Gerson, if thys bee synne, then

¶. iiii.

Christ the author of synne.

Mat. 26. & 28

then must thou know that Christ is the author of this synne, who instituted the supper vnder both kinds, and not vnder one kinde only, and most seuerely gaue the Disciples this commaundement: teach ye them to kepe, whatsoener things I haue comaunded you. But he hath sayd: Drinke ye all of this: this precepte therefore muste of necessitye be kept, neither can it or ought it by any custome or authoritie to be abrogated.

But Gerson addeth: and all in generall as wel they of the Clergye as teachers and Prelates, whiche haue not to theyr power withstande suche a custome in wordes, writings and sentences, haue perished, and all they haue peruerterd the holy scripture. Hereof come these teares.

Were the spirit of the holy Sobornical fathers openeth it selfe. Least they should altogether seme to haue erred, & to haue peruerterd the holy scripture, they would not withstanding the precept and institution of Christ, that Communion is to be retayned vnder one kynd only. Whys only they labour so, the Papistes will not seme to haue erred, no not in the least thing, as I haue alreedy often shewed. But what is moze manifest, what moze platne, what moze bryght, what moze perspicuous, than that Christ instituted the last supper vnder both kindes? Like wyse also what is moze manifest, what moze playne and palpable, than that the papistes haue tozneyne in peces this institution of Christ: they haue with folyshe vngodly and wicked reasons violated the last will of Christ, they haue in this part peruerterd the holy Scripture? Who is so rude and so vnskilfull in the holy Scriptures that he vnderstandeth not these thynges? It lotheth me to rehearse the reast of reasons, but bycause I haue once taken it in hand, I will yet take a litle moze paines therein.

If it were of necessitye to do this, sayth Gerson, then al they that teache and do otherwyse haue perished. When there is mention made of our Elders whiche haue lyued vnder



Under this Bablonical captiuitie, I alwayes remember that saying of Chzist, when he prophesieth of the false p<sup>ro</sup>phetes whiche shoulde come in the last tymes. They shall geue (saith he) great signes and wonders, so that if it were possible euen the very elect shoulde be bzought into erreur. Whereby I alwayes gather, that God wyll alwayes punish those that teach peruerse thinges. In the meane tyme God hath at al tymes wonderfully reserued vnto him self his elect, y they shoulde not bow their knees befoze Baal, and are saued, as it were by fyre, vnto whom God also hath forgeuen manye faultes and infirmities, which haue built vpon the onely foundation Chzist. &c.

Math. 24.

1. Reg. 19.

1. Cor. 3.

Ephe. 2.

Vnto their Iudge therfoze let vs leaue our elders, and with a thankefull minde let vs receaue so great a light, let vs returne vnto the institution of Chziste and praye wyth Daniel: To vs be confusion of face, to our Kinges, to our Princes, and to our fathers, which haue synned. But vnto the Lozde our God be mercye and propitiation, bicause we haue gone away fro thee, & haue not harkened vnto y<sup>e</sup> volce of the LORD OVR GOD, to walk in his law. &c.

Dan. ix.

Thirdly (saith Gerson) it shoulde followe, that the vertue of this Sacrament shoulde not be moze p<sup>ri</sup>ncipal in the consecration than in the receauing. Gerson taketh that as a thing graunted, which is not true. For, for so muche as the Sacraments when they are vsed are of foze, and vnles they be vsed, they haue not the nature of a Sacrament, and therfoze vnles there be a receauing, consecration is of no efficacy, so that consecration is for the receauing, wher vnto it is appointed.

Fourthly, that the Church of Rome shoulde not thinke rightly of the sacraments, and shoulde not in this be imitated. Here my Gerson thou hast hit the nayle of the head. A great daunger vndoubtedly might hereby be at hand vnto

to the Church of Rome, if it be proued so grosselye to haue erred in this sacrament, who would not doubt but it hath also erred in many other things: Which thing hath beene already oftentimes declared vnto you of the Papacye in a manner in al & the principall articles of christian religion.

Wherefoze soasmuche as these good holy fathers, wyll not seme so much as to haue erred, so far is it of, that they haue any care for the taking awaye of errorrs: It is most safe for godly men to rest in y simple truth & most certain institution of Christ: the church of Rome is by no meanes to be imitated, which doth not onely corrupt y sacraments, but also the whole doctrine of the Gospel.

Fifely, that general Counsels, & specially the counsel of Constance haue erred in sayth & good maners. This is no bzinging in of a false belief, but a most certain & infallible truth, that the counsels of Constance & Trent haue not only erred in faith, but also haue with a sacrilegious audacity condemned the doctrine declared of Christ, as diuelysh, as it is befoze shewed in the confutation of the Canons. Wherefoze ther is no cause why ye should any moze extenuate their authority, which in the myndes of manye (the truth of the Gospel being reuealed) is fallen away. Bzing ye forth a text of the scripture: for the faithful wil not any moze be satisfied with your Pyters.

Sixtly: it should be an occasion of seditions and sectes in our christianity. It is an old fable, y the Woulf troubling the water, laietb the fault vpon the shepe. Who is the author of this schisme, but ye you Papists by this your sacrilege: Why haue ye changed the institutio of Christ: For if this had continued inuiolate, ther shoulde haue bene no schisme in the Church as touching this thing. But nowe whe the church requireth his right, it is answered of these good holy ones that she is seditions and schismatical.

Al the godly know how to beware of sedition, & to geue vnto



unto the Magistrate a due reuerēce. But ye for so much as ye are not Magistrates, as it is writtē: But ye are not so. &c. Luke. 22.

If the Magistrate being mindful of his office, do defende y<sup>e</sup> priuelege & ryght of y<sup>e</sup> church deliuered of Ch<sup>r</sup>ist, he is by no meanes seditious, but godly, & doth his duty, which if he neglect to do, the lord his god wil punish him, as it is writtē in Deut. But now let vs at the length briefely heare, Deut. 7.

What the Counsel of Constance doth finally iudge of the vse of the cup. In such strife (saith Gerson) may a mā easily se (vnles it be such as wil willingly be malepeart, or by affectio frowardly erre) that the receiuing of the sacrament vnder both kindes, of the laymen, is not now neither at any time hath bene by the necessity of the commaundement of the law of God vnder the payne of eternall damnation. Howbeit so long as the laymen did it, the Church so commaunding it, or permitting it, or counseling it, it was well done, as when the priests did consecrate in leuened bread. But now whē as bpō certaine cōsiderations a cōtrary custom hath growen in vse, being by y<sup>e</sup> church praysed & commaūded, which cōmaūdemēt appeareth by such a custome, which is y<sup>e</sup> best interpreter of laws, such a receiuing is rash & presumptuous, offēsiue, seditious & a disturbing of Ecclesiastical rite & cōsequētly inducing to eternal dampnation.

Now hast thou after y<sup>e</sup> reasons reherſed, & here as it were in one word again repeted, in a sūme, what the counsell of Cōstance thinketh of y<sup>e</sup> cōmunion vnder both kindes, namly that the receiuing of it nether is nor ever was by y<sup>e</sup> law of god. And y<sup>e</sup> thei which endeuor themselves to put it in vse are rash, presumptuous, seditious, & disturbers of y<sup>e</sup> church of God, which incurre the blame of geuiug of offence, & it iudgeth them woorthy of eternal destruction and hel fire.

But the reason wherebye they proue the deniall of the cuppe, and the vse of one kinde, doe not onelye wante the woorde of Godde, but are mozeouer folyſhe, ridiculous,

blasphemous against Chyiste, and contumelious against the church of God, as it is manifest by those things whych we haue befoze spoken.

But graunt that ther wer some daunger, if the vse of the Cup should be retained, what was the prouidence of these fathers greater than the wisdom of Chyist & of his Apostles? Could not they also see these daungers? and admonish the church thereof, that so great a Sacrament of God should not be prophaned?

Of these reasons soundeth the second Canon of y<sup>e</sup> Cou<sup>n</sup>sel of Trent, wher it saith: If any man shal say that the holy catholike Church was not by iust causes and reasons led, that the laimen & also the Clergy which celebrate not, should communicate vnder the forme of bread onelye, or that it therein erred: let him be accursed. Thou seest ch<sup>r</sup>istia<sup>n</sup> reader, that by the author<sup>i</sup>ty of the Counsel of Trent, reasons that are foolish, blasphemous, & contumelious agaynst the Church of God, are counted and allowed for iust causes, which if any man shal gainsay, let him be accursed.

Many haue hitherto doubted, certaine also haue vtterly denied that the Counsell of Trent is ruled & gouerned by the holy ghost. But I do not onely nothing doubt thereof, but am fulli perswaded y<sup>e</sup> the cou<sup>n</sup>sel ass<sup>e</sup>mbled vnder Pius y<sup>e</sup>. 4<sup>th</sup> B. of Rome, is not at al gouerned or ruled by y<sup>e</sup> holy ghost.

For men y<sup>e</sup> ar sober, & left onely vnto humane iudgem<sup>e</sup>nt or sense, would neuer ordain things so absurde, which hitherto haue ben mencioned to haue come from this cou<sup>n</sup>sel. But because the fathers of this counsel haue once fully determined, vtterly to plucke vp by the rootes, blot out & extinguish the doctrine which we profess, God punisheth in them the syn of obstinate malice, euen w<sup>th</sup> the synne of most grosse errors, as y<sup>e</sup> apostle hath left in w<sup>r</sup>iting. God (saith he) sendeth on them the efficacy of illusion, y<sup>e</sup> they should beleue lies, to the end al they might be iudged which haue not

2. Thes. 2.



not beleued the truth, but haue consented vnto iniquitye.

And thys grosse ignozance & blasphemy of the counsel is so directed of the lord, that it pzoofiteth the Church of God. For al y true faithful do now not only se, but also euē fele with their hands, y the fathers of the counsel ar deliuered Roma. 1. bp into a reprobate minde, & that they defend most grosse Thessa. 1. & palpable errors, & tread vnder foote the manifest truth.

In the third Canon is confyrmmed y self same sacrilege & manifest idolatry: that vnder the paine of a curse we must beleue that whole Chzist is receaued vnder one kind one, ly. But how can the faithful beleue this, when as it wanteth the woord of promise: For faith leaneth vnto y woord of God: but ther was neuer any woord of God that Chziste would in the bread only dispense his body & blood, there is no wher such thing extant in the Euangelicall histoꝝye oz wꝝiting of y Apostles. These subtilties as touching chzist y he is not deuided, ar of no soꝛce. We know that & fyrmly beleue it. But here the question is not of the integritye of Chzist, but of the dispesation of his body & blood. He receiuing the cup said: Drinke ye al of this, this is my blood. &c. This cup being abrogated, how canst thou w a true faith settle thy self, y in the vse of y bread thou art made partaker of his blood: For when he toke the bread, he said not, this is my blood, oz eate ye my blood. How subtile soeuer this impiety be, yet can they neuer defende & support thys sacriledge.

In the. 4. canon they deale very hardly with the holy fathers, & especially w Cyprian & Augustine, & also with the church y was at that time, wherin was accustomed y vnto infants also of Chzistiā the Eucharist was geuen. But although we also disallowe this custome, neither thinke it mete to be called again into the church, yet iudge we y the holye Fathers ought moze gentlye to be delt with in this matter. But farre bee it from me that I shoulde prescribe

any thing to þe spirite of this counsell, which seing it hath vpon iust causes cōfirmed this sacrilege in this sacramēt, it shall also vndoubtedly if God will haue most waygbtye & most iust reasons of this curse, which reasons to resyst is to sin against the holy ghost.

To these four canons they adde other two articles: whether for any cause or consideration the vse of the cup is to be permitted vnto any man. Also: whether that for certain honest reasons & such which agree with Chriſtiā charity, þe vse of the cup is to be graūted to any nation or kingdom, vnder certayn conditions, & what cōditions they are. The examinatio & definig of these they reserue to an other time

¶ Vndoubtedly a woꝛthy deliberation & consultation of so long time in a thing so obscure & doubtfull, wherof childꝛe that are but seuen yerres of age are able to geue iudgemēt, if they be but well instructed in theyꝛ catechisme.

But the woꝛds of the counsell are diligently to be marked, whether for any cause or consideration the vse of the cuppe is to be permitted vnto any man. The institution of Chriſt is w<sup>th</sup> the cōſel of Trēt no cause or reaso at al why ye good holy fathers can bying or deuise anye other reason than the pꝛcept & cōmaundemēt of Chriſt, yea & his very expꝛes wil: What, wil ye be wiser thā Chriſt: thā the apostles: than þe pꝛimatiue church? Or what sacrilegious boldnes is this, that ye wil not but vpon certain conditions, & those (as we shal a litle afterwarde heare) most vngodlye, graūt the vse of the cup not to the vniuersal church, but to ſom certain nations & kingdoms: Be vnderstand as I ſuppoſe, Germany, England, Denmark, & now peraduenture France also, which for the most part, hauing left the fylthinesse of the babilonish whoꝛe, haue turned agayn vnto their fyrſte husbāde, and neglecting humane traditions, haue returned vnto the fyrſt institution of Chriſt.

They of the Papacy not long ſynce miserablye handled

Luther



Luther (a man of godlye memoꝛye) bicause he wrote, that if the Counsell woulde graunt bothe kindes, hee woulde vse but one kinde onelye. But it was the farthest thyng from his thought to haue the institution of Christ abrogated, or the Sacramēt deuided in halfes. But his meanyng was to haue the Church admonished of the sacrilegious boldnes of the Papistes, and that it shoulde not vse bothe kindes, bicause of the decree of the Counsel, but bicause of the institution of Christ. For it lieth not in the arbitremēt of the Counsel, Church, or anye other man to abrogate or graunt the cup, being of Christ not onelye graunted vnto his Church, but also bidden and commanded. Wherefoze the romish bishop may dispense w̄ whom it liketh him, we care as much for his dispensation, as we do for his curses, whych wee iudge as vayne thynges that are vsed to make chyldezen asfeard w̄th, and as the saying is, a thunder clap made of a bladder. The testament, institution, and last wil of Christ sufficeth vnto vs, which is perspicuous and manifest, wherewith if any man wyll not be content, let hym then vse the foolish and wicked reasons of the Counsell of Constance, & the sacrilege confirmed by h̄ authoriti therof.

1561 The decree concerning the vse the Cup.

Furthermoze, forasmuch as the selfe same holye Synode in the laste former Session reserued two articles before tyme proposed, and not yet discussed, namely beginning: Whether the reasons. &c. and to be at an other time examined as soone as occasion shalbe offered, and successiuely at the instance of the chiefe it was required that the same articles myghte bee examined and defined by the selfe same holy Synode, and that for waightye & manifold causes agreing to christia charity, now laid before vs, the vse of the cup may be graunted  
vnto

vnto certaine nations vpon the conditions vnder witten, either libertye for Ordinaries of places to graunt it them, and mozeouer where oportunitie serueth to be dispensed with them.

The holy Synode as a godly mother desiring healthfully (as muche as is graunted in the lord) to foresee for the saluation of all men, knowyng yet that it selfe can not presently with safetie vtterlye absolue and define suche a matter, but the thing being first diligently beved and examined and all things maturely considered, it hath at the length thus decreed: That our most holy Lorde, such knowledge of the cause had, which shal seme good to his Blessednes, maye graunt vnto those Nations and peoples, vnto which his holynesse shal thinke to be commodious and profitable, vpon the conditions vnder witten (or also vpon other, which the holi ghost shal minister vnto him, and if it shall seme meete vnto hys holynes, also at the request, counsell, and approbation of thys holy Synode) the aboue sayde vse of the cup, and maye graunt also the power required, and maye mozeouer also mercyfullpe and according to hys Apostolical benignity dispense with them.

The conditions, vpon which it is thought good that the vse of the Cup may be graunted.

**F**irst, that they whych wyll communicate vnder both kindes, doo agree in hart and confession of mouth in al other things, as wel touching thys



this Sacrament as the other Sacramentes, also in any other matter what soeuer it be as touching faith, doctrine & rites, & they agree I say to all those thinges whiche are receauied of the holy Church of Rome, & & they also religiously admitte & obserue all the decrees of this holy Synode as well those that are alreedy published abroad, as those that are to be published abroad.

Secondly & the Pastors & preachers of & sayd nation, do beleue & teache, & the custome allowed & long tyme obserued of & Church, namely of the communicating vnder one kynde only, is not repugnant vnto the law of God, yea rather that it is laudably to be obserued, and to be kept as a lawe vnlesse it be otherwise decreed by & Church: And that they whiche stubbozonly thinke otherwise are to be counted heretikes, neither that they deliuer the communion vnder both kyndes vnto none but vnto suche whiche shall beleue and confesse thys truth.

Thyrddly that they ought with a faithfull and sincere minde, as reuerent childzen, geue al reuerence vnto our most holy Lorde the Pope as to the legitimate Bishoppe and Pastor of the vniuersall Church.

Fourthly that they lyke wyse, geue due reuerence vnto their Archebyschoppes, Byschops, and other their Prelates.

Fifthly that this vse of the cup be permitted

Di.

vnto

unto them onely whiche are contrite and confes-  
sed accordyng to the custome of the Catholike  
Church.

Also that the ordinarie do moſte diligently  
with al cautions pꝛouide, that in the administra-  
tion of the bloud there be no ſacrilege or pꝛophana-  
tion committed, and vpon all theſe ſoꝛelapde  
thynges let theyꝛ conſciences be burdened.

That whiche hath bene many yeaꝛes deſired and wy-  
ſhed foꝛ, the ſame now at the length alſo certayne kinges  
and pꝛinces (whiche yet holde on the Byſhop of Romes  
ſyde) were bolde to require of the Counſell, namely the  
communion vnder both kyndes, & the mariage of pꝛieſts.  
If in caſe they will that their ſubiectes ſhould be kepte in  
their due obedience.

But foꝛ as muche as both theſe or either of them can  
not come to paſſe without the conſent of the Byſhop of  
Rome, the holy fathers of the Counſell haue deliberated  
of certayne conditions, vpon whiche the Byſhop of Rome  
maye diſpenſe with certayne nations foꝛ the uſe of the  
Cup. All the wordes of this decree are diligently to be ob-  
ſerued. Foꝛ they are very ware, leſt they ſhoulde ſeeme to  
be Authoꝛs of this alteration, ſo great and hainous an of-  
fence is it, to communicate vnder both kyndes accordyng  
vnto the inſtitution of Chꝛiſt. Wherefoꝛe they decree that  
the Popes good holynesse may graunt the libertye requi-  
red, and by his Apoſtollicall benignitie diſpenſe therewith.

Let all yꝛ faithfull therfoꝛe know, that the uſe of the cup  
is in no caſe allowed by yꝛ Counſell, & that they thinke it cā  
by no ryght be required of the laymen, but being required  
it may by the meere Apoſtollicall benignitye be graunted.  
But they which are rightly inſtructed in the Chꝛiſtian Ca-  
thechiſme, playnly vnderſtande, that therein they haue



no nede at all of the Popes dispensation, bycause Chyiste hath not onely graunted vnto hys Churche, but also seuerely bydden and commaunded, Drynke ye all (sayth he) of this. *Math. 26.* For euen as he hath not commaunded to drynke hys body, so also hath he not commaunded to eate hys bloud. Neither is it any lesse absurde to eate the bloud of Chyiste, than to drynke the body of Chyiste. For by distinct Symboles Chyiste would exhibite these giftes of hys body and hys bloud. But let vs see the conditions, whereupon the Counsell of Trent decreeth that the vse of the Cup maye be graunted vnto the Laymen, whiche conditions are not onely vnjust, but also vtterly vngodly and to be detested.

Firste: That they whiche wyl communicate vnder both kyndes are compelled to bynde them selues vnto all Papisicall Idolatrye, as well in this parte as in all other partes of doctrine, and religiously to admitte and obserue the decrees both those that are already published and also those that shall be published by the Counsell of Trent. But who can number by all the Idolatryes, Papisicall inchauntementes, superstitions, and traditions repugnant vnto the worde of *G D D*, whiche haue nowe many yeares bene vsed in the Papacy, with all whiche the myndes of the Godly shoulde be wrapped? Farther howe greate a daunger is loyned vnto this, for a man to subdue hym selfe not onely to the vngodly decrees of this Counsell whiche are already published abrode, but also vnto them whiche shall be hereafter published abrode. What if the Counsell shoulde decree that *G D D* is not God: Shoulde it therfore be beleued and obserued? But some Papiske wyl saye, we nede not to feare any such thing, or to looke for any of these things from so sacred a Counsell, whiche is gouerned by the holy Ghost. But I thynke I haue declared moze bryghtlye than the noone

daye by the decrees of this Counsell, that the fathers assembled together at Trent with their Romishe Bishop, go aboute nothyng els than the oppression of sound doctrine and the renewyng of Idolatrye and all kynde of superstitions? What true godlyman therfore can receaue thys condition?

The second condition is playnely repugnant vnto the requeste that was made: namely that they whiche will communicate vnder both kyndes shoulde beleue and professe, that the communion vnder one kynde onely is godly. they whiche beleue this, wyll neuer desire the communion vnder both kyndes: but rather thys is the onely cause, why they shoulde eschewe the communion vnder one kynde onely, bycause it is repugnant vnto the doctrine and institution of Chyiste, and shoulde iudge the custome and lawe brought in contrary to the institution of Chyiste a pernicious and detestable error. In prescrying thys condition, what other thyng doth the Counsell, than dally and mocke with the whole Chyisten worlde, when as they knowe that none of the godly will euer vpon these conditions communicate vnder both kyndes.

The thyrde condition is, that they whiche will communicate vnder both kyndes, muste acknowledge the Byschoppe of Rome for Chyiste his Vicare, and muste as faythfull chyldren geue vnto hym all reuerence. And what thyng elles were thys, than to denye Chyiste. For in the wytynges of the Apostle it is manifestly shewed, that the Byschoppe of Rome is the Antichyist, whiche shall spt in the Temple of God, and peruert all the worshippyng of God. And what punishment is to be looked for of suche as denye the truth of the Gospell, Chyiste teacheth. He whiche wyll denye me before men, I also wyll denye hym before my beauenly father. Let them alone (sayeth he in an other place) for they are blynde and leaders

2. Thes. 2

Math. 10.

Math. 15.



leaders of the blynde.

The same yoke is layde vpon the faythfull in the llll. condition. For, so muche as the Archebyschoppes, Byschops, Prelates, and Priestes, are all addicted, and by another bounde vnto the Byschoppe of Rome, they will not suffer any thyng to be brought in, that is repugnant vnto the Pontificall impiety.

In the fifth condition they whiche wyl communicate vnder both kyndes are bounde vnto auricular Confession, whiche was the vngodly and miserable slaughter house of afflicted consciences, whereby the adherents of the Byschoppe of Rome may easely searche out the thoughts of all men, and defend theyr tyranny. But so much as thys is a meere humane tradition, neyther commaunded of Christe, nor yet deliuered of the Apostles, as it is in another place abundantly shewed, this condition wyl no lesse feare alwaye the faythfull that are euery where dispersed in the Papacy from the Communion vnder both kyndes, than the former foure.

The laste condition pertayneth vnto the Sacrificers, that in the administration of the bloude there shoulde be committed no sacrilege or prophanation. And thys in a manner was the principall reason, why in the Counsell of Constance the vse of the Cup was abrogated: but the reasons are so ridiculous, that I am ashamed to rehearse them. The holy fathers forsooth were afrayed, lest peraduenture the bloude of Christe shoulde be spytte vpon the earth, or lest it shoulde cleaue vnto the beardes of men, or herchiefes of women, or els shoulde be turned into Vineger. The cause of thys feare is the ignorance of the mystery, spring of the fained inuention of transubstantiation. For the bloude of Christe whiche is distributed in the Supper, can not be spylte, as they thynke, when as without vse it is not a Sacrament. And Christe

Math. xxvi.  
Mark. xiiii.  
Luke. xxii,  
1. Cor. ii.

accoꝝdynge to hys wysedome could haue foze seene all these dangers, of whiche the Church ought to haue bene admonished. But Christe hauyng no respect at all vnto these thynges wylled, that not onely Byshops and Pastors, but also their hearers shoulde dꝛynke hys bloude out of the Cup, whiche thyng not onely the holy Scriptures do teache, but also the custome of the pꝛimate Church confirmeth.

These are the conditions, vpon whiche the Counsell of Trent iudgeth that certayne nations maye be dispensed withall in the vse of the Cup. Whiche conditions are suche, that none that is good and godly can receaue them without denyall of our Lord Iesus Christ.

And although all the good and godly ought worthily to be grieved at so greate an iniquitie of the Counsell, yet ought Kynges and Princes moſte of al, diligently to looke vnto it, whiche are as Gods made rulers ouer the people of GOD, to defende the true worshyppe of GOD, of whiche they ought no lesse to be keepers than of the seconde Table. For all Christendome seeth now that the Byshoppe of Rome together with the Counsell of Trent do but mocke and dally with Kynges and Princes, whiche graunte a thyng so manifest, and so humbly besyꝛed by the Orators of Kynges and Princes vpon such conditions, whiche they knowe to be moſte wicked and vngodly. For what is in the Gospell moze bꝛyght and moze manifest, than that Christe instituted hys Supper vnder both kyndes? and that the Church of the Corinthians communicated vnder both kyndes? And if the Counsell woulde haue done wysely, it had bene moze meete for their authoritie and person, simply and betterly to denye the Communion required, than to dispense with it vpon suche conditions, whiche they them selues vnder-



nes vnderstande to bee repugnaunte vnto the thynges required.

Let al the true Godly also and faythfull which are euery where disperfed throught out the world, consider, howe little regarde, yea rather none at all is had to theyr saluation, if the vse of the cup be graunted vnto the vpon these conditions, whereby they are compelled to approue and confyrme all papistcally impietie. But rather it is muche better so: euer to abstayne not onely from the Cuppe but also from the bread of the Supper, than with so greate offence to God, by theyr testimonie to allowe horrible Idolatrye and sacrilege. For by it they are not grafed into the libertie wherinto they are deliuered by Christ, but are caste into a greater bondage, the conscience is not eased, but oppressed with a greater burden.

I truste I haue by these and perspicuously shewed that the Counsell of Trent hath not onely allowed errorres that are repugnaunte vnto the holy Scripture, but hath also confyrmed horrible impietie, Idolatrye, superstitions, and abuses, and that not in doctrine alone, but also in the Sacramente deliuered of Christ vnto the Church. Euen as therefore for theyr sakes we haue muche cause to lamente, for that the Fathers of this Counsell in so manifeste a lyght of the Gospell are enfeebled with so greate a blyndnesse, that they will not acknowledge or abolshe no not euen the leaste errorre: so also agayne on the other syde oughte the Church of God and all we euen from the hearte to reioyce, that euen nowe at the laste by the decrees of this Counsell, we maye stay vpon some certaintie of the will and meanyng of the pontificall Counsellors. For hitherto, the Christians which are euery where disperfed abroade in the papacye, haue hoped y it would haue come

Pass. to now to

to passe, that by some lawfull Counsell and publique  
 authoritie, errors and abuses, whiche thorough the negli-  
 gence of Bishops and avarice of sacrificing prestes haue  
 crept in into the church should be abrogated. For this of-  
 fice they thought to pertayne vnto a counsell & not to pri-  
 uate men. Neither also thought they it the office of a Ma-  
 gistrate to chaunge or abolshe any thing in doctrine or ec-  
 clesiasticall ceremonies. Whiche thyng for that many  
 Kings and Princes, Cardes, Barons, Noble men and Im-  
 periall cities haue done, very many were offended, because  
 they tarped not for some lawfull knowledge of the cause  
 and determination of a Counsell. They confesse that they  
 acknowledge that in the Catholyke Church (as they call  
 it) are very many errors, but they affirme therewithal that  
 it pertayneth not to the Magistrate to take them awaye,  
 but that office belongeth vnto a Counsell. And whereas  
 many yeares and long tyme, a Christiana, generall and free  
 counsell hath bene required and promysed, and euen vnto  
 this yeare suspended, now at the length the Counsell of  
 Trent deliuereth vs from al doubt and farther expectati-  
 on. For as he in Terence sayth *Nulla circutione usum est,*  
*rem aperte prolocutum est,* that is, It hath vsed no circumlo-  
 cution, but hath opened the matter playnly, that they wil  
 not abolshe the least abuse, the least ceremonye or rite,  
 but rather haue decreed to curse all those, whiche euen in  
 the least thyng accuse them of any errour. So farre is it  
 of that they thynke to abrogate and take awaye manifest  
 Idolatrye, Sacrifice for the quicke and the dead, Carrying  
 aboute and worshipping of the breade, Invocation of  
 Saints, pilgrimages to the Images of the dead, Doctrine  
 of perpetuall doubting, Doctrine of the merite of good  
 woorkes, Of purgatory and such lyke errors.  
 Nowe also shoulde we speake somewhat of the refo-  
 rmation of manners, whiche shoulde bee taken in hande  
 and



and desired by the Counsell, whiche thing the Embas-  
sadours and Legates of the Emperoure, of the French  
Kynge, and of other Princes requyred moste earnestly.

For not onely the Courte of Rome aboundeth with all kinde of vices and wickednesse, as Ryt, Symonye, Auarice or couetousnesse, and mosse horrible fylthinesse, but thys mischiefe is so farre and wyde spred abzoade thzough oute Chzistendome, that the Embassadoures and Ambassadors of certayne Princes were not ashamed to declare vnto the Counsell, that the fylthinesse of the priestes in theyr prouinces was so greate, that amongst a hundred priestes coulde scarcely bee founde two, whose helpe and industrie they myghte with honestye vse in any ciuile rusticall iudgementes: so farre are they passe al shame of mosse horrible fylthynesse, whoz euill, and such like wickednesse: And the Fathers of the Counsel being overcome with the truth, testified, that for theyr sakes thys garboyle and trouble is rysen in the Church, and that theyr wickednesse is the cause of so great euills.

But if we diligentlpe weyghe the requestes of the  
Kynge and Princes, we oughte even from the bottome  
of the harte to lamente that in the Councell sit not suche  
Fathers, whiche should be affected with the considerati-  
ons of these thynges. For although the aboue mentioned  
Kinges and Princes are still addicted unto the Wyshop of  
Romes kyngdome, yet they see, that vnlesse there be had  
a moze seuerer refozmation of manners, and especially in  
the Clergye, the Popes kyngdome can not long continue  
safe and sounde. Wherefore they vze and requyre a  
refozmation with as muche fayth & diligence as they can.

But what doo they of the Papacye and the good holy  
Counsell of Trent: They dooe euen as if a man shoulde

go aboute to washe, one hauing the leprosy, or if a man should endenour him selfe to ryd an olde scalde head from lyse, which thing may manifestly be sene by the. xii. Articles set forth of reformation, and by the decrees confirmed by authozity of the Counsell.

Twelue principal poyntes of reformation proposed the. xi. day of March, to be considered of the Fathers, in the Counsel of Trent.

**1** Et the fathers consider what meanes may be had, that Patriarches, Archbishops, bishops, & al those that haue cure ouer soules should be resident vpon their Churches, and should not be absent from them, but vpon causes iust, honest, necessary and profitable vnto the Church.

That is a  
false tytle.

**2** Also whither it be expedient that none bee admitted vnto holy orders, vnles it bee to some certayne tytle of a benefice. For it is founde by experience, that muche disceate is practised by reason, that for the mooste parte they are admitted by the tytle of Saltimonium.

**3** And that they whych geue orders receaue nothing for the bestowyng of any orders, whatsoeuer they be, neyther also the Ministers nor Notaries.

**4** Whither it may be graunted vnto them, that of the Prebendes of suche as serue not, they may distribute dayly distributions in those Churches, in whych are no distributions, or els so slender distri-



distributions, that they are not regarded.

5 Whether all Parishes, whych for their greatnesse requyre many Priestes, ought also to haue tytles to be instituted of the Ordinary.

6 Benefices also that haue cure whych want a sufficient prouision of lyuyng for the Priest, whether they be to be reformed, so that of many by the Ordinarye may be made onely one.

7 Forasmuche as Persons of Churches are for y<sup>e</sup> most part very vnmeete, so that eyther thzough ignorance or filthines of lyfe they destroy rather than edifye. And somtymes they haue Vicars far woorse than them selues, it is to bee considered, how this euill maye bee prouided for, and whether it should be expedient, that vnto them should be geuen a meete fellowe helper w<sup>th</sup> the assignation of the frutes at the arbitrement of the Ordinary.

8 Whether it maye bee graunted vnto Ordinaries, that they may geue bp into the mother churches, benefices, and Chappels being by reason of auncientnesse decayed, and whych thzoughe povertie cannot be renued.

9 Whether it bee decreed, that benefices commended and also regular, ought to be visited and corrected of the Ordinaries.

10 Also whether secrete Matrimonies oughte in tyme to come to bee declared voyde and of no force.

p. ii.

what

- 11 What conditions ought to be assigned to this, that matrimonies bee not called secrete, but contracted in the face of the church.
- 12 Lastly, it should very diligently be considered, what is to be ordained as touching the no small abuses of vsurers.

The selfe same sacred Synode, &c. intending to prosecute the matter of reformation, hath in this present Session being the. vi. thought good to decree as followeth.

**T**here is nothing which otherwise continually more instructeth to piety and the worshipping of God, than the lyfe and example of them which haue dedicated them selues vnto the ministry of God for, for so much as they being from the thinges of the worlde, exalted vnto a hygher place, are beholden, all other men cast their eyes on them as on a glasse, & of them take that which they may follow. Wherefore it altogether so becometh the clergy elected vnto the office of the lord, to frame their whole life and maners, that in apparel, gesture, going, speche, and all other things, they shew no exāple of any thing but that which is graue, moderate, and full of piety: and that they eschew also euē light faulces, which in the should be most great, that all their doinges maye bring a reuerence and reuerence vnto all men. Wherefore seeing that how much the greater both com-  
moditie and ornament these thynges are in the  
church.



church of God, so muche the moze diligentlpe are they to be obserued, the holy Synode hath decreed, that those thinges which at other tymes haue bene abundantlpe and healthfullpe ordeyned by sage Bishops, & by sacred Counsels, of the life, honesty, and demeanoz of the Clergy, and for the retaining of doctrine, also of banquetynge, dauncinges, disinges, gamings, and such like faultes, and also of the auoiding of woꝛldly affaires, that the selfe same should be hereafter obserued vnder the selfe same punishmentes, all whych thynges ar reuiued by this present decree. And the bishops if they shal finde that any of these thinges ar turned into a disuse, let them with speede studie to haue the called again into vse, & diligently cause them to be obserued of all men: for God shall take vengeance vpon them for the neglecting of the amendement of such as are vnder them. Let no mā from hence forth be admitted vnto cathedrall churches, which besydes that whych is requyred of the holy Canons, shal not be in the Uniuersitie Doctoꝝ oꝛ Licentiate, oꝛ otherwise Graduate in diuinity, oꝛ in both the lawes oꝛ els in one of the, oꝛ which hath not receaued holy oꝛders, vntles he be so adozned with that integritpe of lyfe, and therewithal such excellency in learning and nobilitpe of birth, that these oznamentes in hym, doo notably counteruaile the publike degree of a Doctoꝝ.

Let not cathedrall Churches also, the true va

P.iii.

lure

lure of whose fruites exceede not the summe of 500. Duckets of gold of the Chamber, be burdened w<sup>th</sup> pensions, yea in cause of resignatiō: but those which exceede the said valure, may neuer be burdened aboue halfe the fruits, nether also may they bee so muche burdened, but that at the least 500. ful be left vnto the Prelate.

Let not parish churches also, whose fruites exceede not the sum of 500. Duckets of golde of the Chamber, by no meanes be burdened with p<sup>er</sup>petuall pensions, yea in cause of resignation: But those which exceede that value may neuer hēceforth be burdened with pensions or reseruatiōs of fruits aboue the halfe, and let ther alwayes remain vnto the Person of the parishe Church at the least 500. Duckets of golde of the Chamber.

Of the fruits of al dignities, vnto which in cathedral churches or in churches collegiate is due by law, or by custome any iurisdiction, administration or office, the bishops may at their arbitremēt deuide the third part into distributiōs to be assigned euerye festiual day, so that hee which shal not at the least euery holpe day personallye fulfyll the seruice belonging vnto him, according to <sup>h</sup> order to be prescribed by the Ordinary, shal lose the distributiō of <sup>h</sup> day, neither shal he by any meanes make clayme vnto it, but it shal be applyed to the reparatiōs of the church. Let these things be vnderstād to be ordayned for those churches only in which ther is no custome or statute, <sup>h</sup> they which serue



serue not should lose any part which ariseth to the third part of the said frutes, notwithstanding all customs, yea though they be by time out of mind, & constitutions, although they be by any oth confirmed, or with any authority whatsoever it be.

Let Canons Devidets, & whosoever peaceably obtain such prebends, unto which are annexed such duties, namely that some should sing Masses, some the Gospel, some the Epistle, be bound (so that there be no iust impediment to the contrary) to take upon them orders requisite, any custome what soever it be to the contrary notwithstanding, neither from henceforth let any be admitted but only those which are well known to have full age & other abilities, otherwise let the admission be voyde.

Whatsoever dispensations if they be to be committed out of the court of Rome, let them be committed to the Ordinaries of those which have obtained them, in those things which are graciously graunted of the same, as Delegates Apostolicall summarily only, that it may be forth known iudicially whether the requestes expressed be true or no, which if they shall not finde to be true, let the dispensations lose their effect.

In altering also of last wyls (whych ought not to be done, but upon most iust causes) they maye as Delegates of y<sup>e</sup> sea Apostolike search out, whether the things declared in the requestes be true or no, which if they shall fynd to be false, let not the foresaid alterations be put in execution.

Let

Let causes touching benefices, whose fruites in Dayly distributions excede not the true valure of.24. Ducates of gold of the Chamber, in the fyrst instance be examined in part befoze the ordinarie of the places, which may procede to the definitiue sentence, anye clause or inhibition notwithstanding, and that no appeale in þ same be admitted, vnles it be by the definitiue sentēce, or by it which hath the strength of a definitiue sentence, eyther els from the grieve which maye happen by the appeale fro the definitiue sentence. Metropolitans in appellations which happē vnto them in al cases, both in admitting appeales, and in graūtyng inhibitions after the appeale, are bounde to keepe the cōmon law, according to the forme and tenor of the sacred constitutions, and chiefly the constitutions of Innocentius the.4. in the Counsell of Lyons, whych begynneth: Romana. &c. any custome, yea euen tyme oute of mynde, or wyth in memozy, or priuiledge to the contrary notwithstanding, otherwyle such thynges as follow these inhibitions and processe, whatsoeuer they be, let them be by the lawe of no force.

The Bishops maye also in cases allowed by the law be executozs of al godly dispositiōs, yea also among them that be on lyue, and haue power to visyte hospitals, confraternities, schooles, mountaynes of pity or of charitye, and all other godlye places by what name so euer they bee called, and also



also to take accōpt of al administrations, of those  
whiche ought to geue them, also to consider and  
to p̄se in exccutio al other thinges of this kynde,  
whiche are appointed to the worshipping of god,  
or to the health of soules or to the sustenance of the  
poore as they are bound by their office according  
to the statutes of the holy Canons, any custome  
whatsoeuer it be, also any exemption tyme out  
of mynd, priuilege, or statute, to the contrary not  
withstandyng.

Administrators as well Ecclesiasticall as lai-  
call with suche as pertain vnto them whiche  
haue charge ouer the reparations of Churches,  
of Hospitals, of mountaynes of piety, and of all  
other places of deuotion, shalbe bounde to geue  
acompte every yere of theyr administration to  
the ordinary, and to hym whiche obtayneth the  
chiefest dignite of the Church, whiche shalbe  
present in the place for that tyme. But if by me-  
morable custome or by priuledge, or by any cu-  
stome of the place the accompte should be geuen  
to certaine deputies for that purpose, then let al-  
so the ordinary be with them, vntill peraduen-  
ture it were other wyse exp̄ssedly provided for  
in the foundation or dotation of suche buyldyng,  
all other customes, althoughe they be customes  
tyme out of mynde, exemptions and priuiled-  
ges to the contrary notwithstanding, and abso-  
lutions or grauntes other wyse made shall in no  
case

case helpe the sayd administrations.

For as muche as by the vnskilfulnesse of Notaries many hurtes and occasions of much strife arise, the Byshop may ( if they be created by the Apostolicall authoritie ) as a Delegate of the sea Apostolike, otherwysse by the authoritie thereof, after ordinary examination had ) searche out the sufficiency of them, whiche if they be not founde apte, maye prohibite the vse of exercisynge the office perpetually, or for a tyme, or lette their appeallation suspende the interdiction of the Ordinary.

If couetousnesse the roote of all euilles shall so much possesse any of þe Clergy or Layty, that by violence or with feare, or also by any counterfayte personnes of the Clergy, or by what other craft, or vnder any other colour sought they dare couert and turne to their proper vles the goodes, frutes, emolumentes, or any other profites of any Church, either of any secular or regular benefice, whiche ought to be conuerted into the necessities of the Ministers and of the poore, lette hym be vnder the execrable curse, till that he shall fully restore to the Church and to the administrators therof, the goodes, frutes, and reuenues whiche he occuppeth, or whiche by any meanes pertayne vnto hym, yea by the gyfte of that counterfayte person, and then he shall obeyne



sayne absolution of the Bysshoppe of Rome: And if he be patrone of the same Church, besides the paynes aboue sayde, he shalbe also depriued of the right of the patronage, and the Clerke which shalbe a consentor to such fraude and wicked usurpation shalbe vnder the same paynes, & also shalbe depriued of all hys benefices, and be made vnable to any other benefices, and at the arbitry of hys ordinarie shalbe suspended from the execution of his orders.

These principall pointes of Reformation I thought good here to annere, not that I woulde at large confute them, but that the Christian reader might see, that the fathers of the Counsell minde not any earnest reformation.

For in Reformation of Churches the principallest care ought to be for the restoring and preserving of godly, sincere, and vncorrupt doctrine, thys the Counsell in the former decrees hath condemned as blasphemous and hereticall. The other care is touching the manners of Pastors and of the shepe, about whiche the Fathers of the Counsell in these Articles and Decrees are occupied. For they perseuere still in theyr opinion, that the lyfe and manners of the Clergy are not to be reformed accordyng to the doctrine of the Gospell, but accordyng to the doctrine of their Canons.

Because therefore they shoulde begyn at the hed, as the firste, requeste of the Emperors Embassadors soundeth, we muste firste desyre that the hyghe Bysshoppe woulde gently suffer hys selfe and the Courte of Rome to be reformed: The Counsell of Trent answereth: That the Sacred Canons of the Elders are in thys parte to be obserued: but amongst other Canons

In the decree  
of Gratiane,  
Dist. 40. Chap.  
Si Papa. &c.

touching the reformation of the Bysshop of Rome is ex-  
tant this Canon also whiche is horrible to be hearde: If  
the Pope, hauing no regarde to his owne saluation nor to  
the saluation of his brethren, be founde vnprofitable and  
remisse in his workes, and besydes that voyde of good-  
nesse, whiche is more hurtfull vnto hym selfe, and vnto  
all men, althoughe he ledeth with him selfe innumerable heapes  
of people vnto the chiefest bonde slaue of hell, where with hym  
they shall for euer be beaten with many stripes, yet the faultes of  
this man no mortall man presumeth to reprove here, bycause he  
shall iudge all men, and be iudged of no man, vnlesse he be founde  
to haue strayed from the fayth. Let þe Counsell of Trent go  
now, & presume to reforme þe wicked Actes of the court of  
Rome, whose fayth in all thynges it alloweth. And let  
the Embassadors of Kyngs and Princes wayte for amen-  
dement of the Court of Rome \* *Ad Calendas Gracas.*

\* That is ne-  
uer for they  
haue no Ca-  
lendes.

If it be requyred that the vncleynlines, and fylthy lustes  
of the Bysshoppes, Sacrificyng Priestes and Monkes,  
shoulde be corrected and amended: the Counsell of Trent  
answereth, that the holy Canons are to be kepte, and  
that the sacrificyng Priestes are bounde to kepe the lawe  
of vncleane sole lye, forswearyng Marriage: Whiche doc-  
trine the Apostle calleth the doctrine of deuilles. 1. Tim. 4.  
If the ignoraunce and vnskilfulnesse of Bysshoppes and  
Pastors be accused, they will haue the matter remedied  
by Vicars, that are farre more vnskilfull and by fellow-  
helpers: Why rather shoulde they not be remoued from  
their office, and sufficient ones put in their place, whiche  
myght both in doctrine and also in example epyspe the  
Church of G D? In summe, the authoritie of all the  
Canons of the Bishops of Rome is sacred holy and inuiol-  
lable in this Counsell of Trent.

In the meane tyme lest they shoulde seme sole lookers  
on of those thynges, whiche are euery where practised in  
kyngs.



kingdomes, they dispute of the residence of the Bishops, and of the bestowynge of prebendes rightly accordyng to the custome of the Court of Rome, about whiche thynges they are moze carefull, than aboute the amendement of doctrine, and refozmation of the peruerse manners of priestes.

But what profite, I praye you redoundeth vnto the Church of G D, whether the Bishoppes be resident here or in any other place, when as they nesther teache nor yet can teach the people of the wil of God, which thyng yet is the dewty and office of Bishoppes? But they neglectyng that haue turned thys office into princely gouernementes and vnder the tytle and name of Bishops they inuade the kingdomes of the worlde, hauyng no regarde vnto soules, whose saluation they ought by teaching diligently to prouide for. Whiche when they are present they are moze hurte than when they are absent. Whiche thing the Bishops them selues vnderstand better than my pen is able to expresse.

If they of the Papacy mynde in the Counsell earnestly to prosecute the matter of Refozmation, why do they not wayghe the griefes proposed by the Orders of the Emperre vnto the Legate of Roman the Bishop of Rome, in the Imperiall assemblies at Rymberge in the yeare of our Lord. 1523. Vnto whiche vntesse they (as it is mete) aunswere, who will beleue that they haue any regarde of thys thyng.

But whillett I exactly consider and waygh with my selfe all & singular these things, I can not hold my selfe, but that I muste talke a fewe wordes with the Fathers of the Counsell. We remember (as I suppose) the mooste seuerer admonition of the Lorde made by Malachy vnto the priestes of the olde Testament: And nowe (sayth he)

Malach. 2.

vnto

„ vnto you is this commaundement, O ye Priestes: If ye  
 „ will not heare, nor consider in your heart, to geue glorie  
 „ vnto my name, sayeth the Lorde of hostes, I will send  
 „ vpon you pouerty, and will curse your blessings, and I  
 „ will curse them, because ye haue not considered it in your  
 „ heart. Beholde I will corrupte your seede, and will cast  
 „ vpon your faces the dongue of your solemne feast dayes,  
 „ and it shall cleave faste vnto you. And ye shall knowe  
 „ that I haue sent this commaundement vnto you, that  
 „ my couenaunt myght stande whiche I made with Leuy,  
 „ sayeth the Lorde of hostes. I made a couenaunt of lyfe and  
 „ peace with hym: and I gaue hym feare, and he feared me,  
 „ and was afrayed before my name. The lawe of trueth  
 „ was in his mouth, and there was no wickednesse founde  
 „ in his lippes: he walked with me in peace and equitye,  
 „ and dyd turne many one awaye from their synnes. For  
 „ the Priestes lippes shoulde preserue knowledge, and  
 „ they shoulde seeke the lawe at his mouth: for he is the  
 „ Hunggell of the Lorde of hostes. But ye are gone out of  
 „ the waye, and haue caused many to be offended at the  
 „ lawe: ye haue broken the couenaunt of Leuy sayeth the  
 „ Lorde of hostes. Therefore haue I also made you to be  
 „ dyspyssed, and vyle before all people, because ye kepte not  
 „ my wayes, but haue bene parciall in the lawe, but  
 „ the Lorde shall destroye both the master and the scholer  
 „ out of the tabernacle of Iacob, with hym that offreth an  
 „ offering vnto the Lorde of hostes.

Knowe ye that this admonition pertayneth vnto you,  
 vpon whome ye haue turned all the eyes of whole Chris-  
 tendome. For euen as the Lorde made a league with the  
 tribe of Leuy, whose office was to kepe knowledge, that  
 beinge demaunded concerning the will of G O D, they  
 shoulde aunswere and instructe the people of G O D:



So also woulde he haue the Byschoppes to be diligent keepers of the Apostolicall doctrine, and to be successors vnto the Apostles, not so much in seate as in doctrine. But alas that thynge hath happened in our tymes; and in the tymes of oure Elders, which the Prophet complained of concerning the priestes of hys tyme. For in steade of knowledge and the lawe of God, are kept humane traditions whiche are repugnaunte vnto the lawe and will of God. We haue departed from the way of the Lorde, and haue bene an offence vnto many in the lawe of the Lorde, which haue embraced these doctrines. Christ sayd vnto the man that was sicke of the palsey. *Math. ix.* Have confidence my sonne, thy synnes are forgiven thee: But contrarily ye Fathers of the Counsell of Trent saye: Doubt my sonne, and appoynt not assuredly of the remission of thy synnes. The Apostle sayth. *Rom. viii.* The holy ghost beareth witnesse vnto our spirite, that we are the children of God. Contrarily ye in your Counsel decree, that we must perpetually doubt, and y<sup>e</sup> we must haue moze regarde vnto our owne vnaptnesse and weakenesse, then to thys testimony of the holy ghost. Christ sayth concerning the cup of the supper: *Math. xxvi.* Drynke ye al of this. We contrarily say: Let not all, but the priestes onely drinke of the Cup. John sayeth Christ is made a propitiation for the synnes of the whole worlde: And againe: The bloud of Jesus Christ cleanseth vs from al sinne. *i. Iohn. ii.* Contrarily ye fathers of the Counsell say: That not only the sacrifice of y<sup>e</sup> crosse, but also the sacrifice of the masse is a propitiation for oure synnes. Also that not only the bloud of Christ, but also the fire of Purgatorie cleanseth vs from some synnes. Christ teacheth vs to call vpon God only: We being gathered together in this Counsel teach, & commaund to call vpon Saints also. Christ concerning y<sup>e</sup> bread of y<sup>e</sup> supper sayth. *Math. vi.* Take ye eate ye: We contrary ordayne y<sup>e</sup> it must be kept til to morrowe.

Math. 15

1. Tim. iii.  
Tim. i.

1. Sam. ii.

included, and carried from place to place. Christ sayth: That  
 whiche entreth in through the mouth, defileth not man.  
 The counsel sayth: If any man at certayne times abstaine  
 not from the eating of flesh, let him be accursed. S. Paul  
 sayth: Let a Bishop be y husband of one wife, which hath  
 obedient childzen. The counsel sayth: Let a Bishop haue  
 neither wife nor childzen, and let such as be ioyned in ma-  
 trimony be put out and suspended from this so holy an of-  
 fice. But who can reckon by all the thinges, in whiche ye  
 papistral priests haue departed from the law of the Lord.  
 This also was the cause why the Prophet sayde in this  
 place: I haue made you to be despised & vile to all people  
 because ye haue not intended in your hart to geue glory to  
 God. Therefore also is your glory troden under foote, as in  
 an other place the Lord of hostes speaketh vnto Eli the  
 priest: Whosoever shall glorifie me, I will glorifie hym,  
 but they which contemne me shal be made vile. To y end  
 ye would establish the glory of the priests, ye violate and  
 teare in peces the Testament and laste will of the Lord:  
 namely y priests should be had in honoz and estimation,  
 let the lay men be spoyled with the ble of the cup, as the  
 Counsell of Constance hath decreed.  
 It greeueth you very much, that the glorie, honoure  
 and estimation of priests is every where decayed, which  
 sometymes were mooste highly esteemed of kynges and  
 princes and of the people of God. Impute this contempe  
 vnto your selues: your owne sinne is the cause thereof,  
 for that ye haue forsaken the law of the Lord, and haue de-  
 parted from the way of the Lord. Your manners are not  
 in this place reprehended, whiche are not agreeable vnto  
 the dignite of a priest. Here is chiefly entreated of the  
 true worshipping of God, whiche ye haue corrupted, and  
 contaminated, and therefore also accordyng to this oure  
 Prophet, all your sacrifices are contaminated, and ye are



in very dede made vile vnto all men.

Neither can I beleue, that all you, whiche are assembled together at Trent are a lyke so vnterly ignorant of the holy Scriptures, that ye vnderstand not these things. Wherefore the greater daunger and greuouser punishment of God is to be looked for, if agaynst your conscience ye condemne the manifest truth.

But rather if ye desyre to maintayne your name, honour and dignity, returne vnto the couenaunt and law of the Lord, that is to the doctrine of the Prophets, of Christ and of the Apostles, see that ye embrace it, casting awaye the inuentions of humane traditions. Seeke the glorie of the Lord, euenour your selues to extoll his name and honour, and hee wyl on the other syde glorifye you, and (which thyng ye only desyre) wyl subdue the whole world vnto your ministry. And ye shall bee no more a reproche vnto all your neyghbours. Neither thynke ye it to bee a shame, to acknowledge an error.

The Priestes of the olde Testament also were bewitched wyth this opinion, who sayd: We are wyse, and the lawe of the Lord is wyth vs. Vnto whom the Prophet speaketh: Put ye no confidence in the wordes of lying, saying: The temple of the Lord, the temple of the Lord. For they thought that God was so bounde vnto this temple, that his grace was perpetually present, although they taught thynges contrary vnto the law, and worshipped hym other wyse than hee had commaunded them. Come sayd they, and let vs imagine some deuise agaynst Ieremy: for the law shall not perishe from the Priest, nor counsel from the wyse man, nor the word from the Prophet: come and let vs smyte hym wyth the tounge, and let vs not geue heede to any of his wordes. Let not such thoughtes for Gods sake, possesse your myndes, that ye should harden

Ierem. 8.

Ierem. 7.

Ierem. 18.

II. i.

your

**Psal. 94.** your hartes against the woord of God, being falselye perswaded, that the law can not perishe from the Priest, that is, that ye cannot erre.

For I suppose that by this short admonition ye maye vnderstand that the lawe is perished from the Priest, and y horrible errors are brought in into the Church of God by your Prophetes, that is, by your interpreters of the holy scripture. Whych errors if ye haue determined wyth toothe and nayle shill to retayne, and if ye wyll not geue heede vnto al the woordes of the Prophetes and of the Apostels, then knowe ye, that accordyng to the example of these Priestes, your destruction is at hande, vnto whom God threatened perdition. I beseeche you, hate not your owne soules so, that ye wyll bee blynde leaders vnto the blynde, but remember the commaundement of Chyffe.

**Math. 23.** Teache ye the Church to keepe the thynges whiche hee hath commaunded, that ye maye at length shine as stars, of the firmament for ever and ever. Whiche thyng the Lorde hath by the Prophet promysed vnto goodye Teachers, whiche instructe other in the true righteousnesse.

**Ierc. 44.** The Priestes, Levites, and Scribes, and all the people could for a time oppres the Prophetes, whose doctrine they repelled, saying: The woordes that thou hast spoken vnto vs in the name of the Lorde, wee wyll not heare it of thee, &c. Vnto whom the Prophet agayne answered: Dyd not the Lorde remember the Sacrifice whiche ye sacrificed in the Cityes of Judah, and in the streetes of Ierusalem, both you and your Fathers, your kynge and Princes, and the people of the lande, and hath he not considered it: And the Lorde coulde no longer forbear, by

cause



cause of the wyckednesse of your inuentions, and bycause of the abominations whych ye haue committed, and your lande is turned into desolation, and made an astonishment and a curse, and without inhabitaunt, as appeareth this daye.

So also maye wee pronounce of you, if you go on as you haue begonne, ye maye in deepe condemne the doctrine of our Churches, whych is Apostolicall, and ye may persecute the godlye Teachers, but take heede, that ye also haue not experience of the selfe same fortune, whych the people of God felte, whom he abicted for theyr obstinate malice, whereby they endeuoured themselves to desende Idolatrye, and myghtily saued the Prophet, wonderfull farre aboue the expectation of that people, and contrary to the wyll of all his enemyes.

We mynde full I beseeche you of your saluation, and of the saluation of all Christians, preferre not so lytle glorye and pleasure that soone banysheth alwaye, befoze the truthe of the beauenlye doctrine. I beseeche you remember that whych was spoken vnto Paule the persecutour from heauen: Saule, Saule, why persecutest thou mee? Actes. 9. It is hard for thee to kycke agaynst the pycke. Pour enterpryse undoubtedly shall be in vayne, and turne to your owne destruction, yf ye shall endeuour your selues to oppresse the doctrine, whych hath put forth the beames of his lyght into all the kyngdomes of the world. And they myserablye deceaue you, whych go about falselye to perswade you, that your authoritie is still of force.

The eyes of all men in a manner are open, that they see what blyndnes of mynde ye are infected with. And your owne menne whych yet you haue for defendours,

R. II. euen

euen they accuse you, and godly admonishe you to take in  
 hand an other doctrine and amendement of ceremonies &  
 maners, than was instituted of you, in thys, & also the for-  
 mer Counsell of Trent. For they see that their Churches  
 can neither consist, neither their Subiectes can be kept and  
 contayned in tranquillitye and doyng their dutye, vnlesse  
 suche thinges be graunted vnto them, whych thing euen  
 the Magistrates also which are on the Popes syde, vnder-  
 stand to be neither vnjust nor vngodly. Apply your mindes  
 I beseeche you vnto the godly and true reformation of the  
 Church of Christe, and to whom God in this your assem-  
 bly hath revealed hys wyll, lyfte vp in the Counsell your  
 voyces as a Trumpet, crye out and cease not, crye out (I  
 say) Our fathers and we haue synned, and haue departed  
 from the law of the Lord. Let vs returne vnto our fyrste  
 husbände. Let the word of the Lord be the onely rule  
 and Captayne of our Counsels and Canons. Let vs be  
 addicted vnto his glory, and vnto the health of the church:  
 and let vs restore vnto it a godlye peace being disturbed  
 with dissensions, and we shall receaue a rewarde woorthy  
 the stude of peace and truthe. But I shall desyre you to  
 pardon me, if I haue helde you longer in consideration of  
 this thyng than I woulde, than which there is none more  
 holy, and more woorthy and healthfull both vnto you and  
 vnto the Church of Christ. He hath reserved (as I thinke)  
 vnto himselfe and vnto vs many, which both vnderstand  
 these thinges, and as it is wyrtten in Ezechiel, are grie-  
 ued at all the abominations which are done in the church,  
 whom the Lord in due tyme wyll byngg sooths together  
 with Sathodemus and Joseph, that they maye set sooths  
 hys glory, and with a constant mynde succour the Church  
 now being sycke.

Thou haste here Christian Reader the decrees of the  
 coun-



Counsell of Trent concerning the principall pointes of doctrine, Sacramentes, and refozmation of the Clergy, in which decrees is condemned the true doctrine of Original synne, of the strengthes of free wyll, of grace and iustification, of faith and woorkes, of the sacramentes, and specially of the Eucharist and Cōmunion vnder both kyndes: ther is no pꝛouision made foꝛ meete Ministers foꝛ Churches, but vngodlye decrees are confirmed, wherein againste the woꝛd of God is prohibited the marriage of Priestes, vnpure sole lye is obtruded, and the church and the court of Rome are made free from al errour: and it is pꝛouided foꝛ the bishop of Rome by the selfe same Canons being repeated, that no man shoulde pꝛesume once to repꝛehende hys errorrs, much lesse to coꝛrecte and amende them.

By all which thinges as well our men, which haue of late departed from the papistickall court, as also euen they which are still addicted vnto the papistickal religion, maye vnderstand, that there can nothing bee hoped foꝛ of the papistickal Counsels, that may serue foꝛ the taking awaye of superstitions, errorrs and abuses out of the Church, and foꝛ the refozmation of the maners of the Clergy.

But soasmuche as by all mens iudgement, the refozmation of doctrine and maners is most necessarye, and the same cā by no meanes be obtained of the bishop of Romes counsel (who least they should seme to haue erred, wyl not geue place euen in the least thing) it is nedeful that kinges and Princes do deuise some other waye and meanes to set an vniuersity in religion, if in case they wyl pꝛouide foꝛ theyꝝ owne saluation, and the saluation of their subiectes. Vnto whom I commit such so great a matter, and so necessary, moze deeply to be considered and wayghed. And let them remember their vocatiō and office, that God hath not pꝛesferred them ouer his Church as Swyneherds and Cow-

R.iii.

herdes

berdes, only to kepe publique peace and tranquillitye, and  
 to administer iustice, but also to be nurcyng fathers vnto  
 the churche of God, as it is written: And Kynges shall be  
 thy nurcyng Fathers, and Quenes thy nurces. And in the  
 Psal. 24. Psalme: lift vp your gates, ye Princes, and be ye lifte vp  
 ye eternall gates, and the King of glozve shall enter in.

Wherefore seeing they see the Pope so neglecting theyr  
 owne saluation and also the saluation of their subiectes,  
 that by heapes he leadeth greate number of people into  
 hell, let them take vpon themselves thys godly care, and  
 confyrme themselves according to the example of Godlye  
 Kinges and Emperonres, which iudged that it pertayned  
 to their office to apply them selues vnto this godlye care,  
 that idolatrye being abolished, and bygbe places broken  
 downe, the true woozshipping of God myght be restozed,  
 as in the old Testament we reade of Asa, Josias, and E-  
 zechias, and in the newe Testament of the godly Empe-  
 rours Constantine, Theodosius, and such lyke, by whose  
 authoritie most waightye controuersies of religion were  
 most grauely, according to the woozd of God, decided and  
 quieted, when as the tyranny of the Papacy was not yet  
 knowen vnto the Church of God. And the waye is not  
 hard, so that godly Princes would with one mutuall con-  
 sent take the matter in hand, that by the diligence of godly  
 and learned men, the doctrines of the Church may be pur-  
 ged from al errors and ceremonies, being reduced vnto  
 the rule of faith, might be clenfed from al superstition.

Whereas I saye that it shoulde be done with the mu-  
 tual consent of Princes, the same shal for this cause chief-  
 ly be very necessary, least whilst that al singular persons  
 doo at their pleasures abrogate ceremonies and rites, ther  
 be brought in into the Church Anarchia, no lesse perillous  
 then was the pontifical impiety and tyranny, by which  
 meanes

Anarchia is  
 lack of wāt  
 of a Ruler.



meanes the purenes of doctrine shoulde easelye be corrupted, and Churches should be seuered and dꝛaue into sundꝛy sectes and opinions, whych Churches by a legitimate authoritie might be kept in their due obedience.

But hitherto neyther is the houre come, neyther hath this day shined foorth, whose brightnes yet we seme a far of to beholde. For I verely beleue that not onelye God in heauen, but also in a maner the whole woꝛld lotheth at the impiety and tyzanny of the pontifical court, which already is decayed, and thꝛeateneth a most great ruine vnto the kingdome of the Pope. The Loꝛde God and father of our Loꝛd Iesus Chꝛist, of his clemency delyuer hys elect (whō he hath dispersed in this Babilon) from al errour of  
and byꝑng them to hys sonne thꝛough the knowledge  
of the Gospel, that they forsaking the intollerable  
yoke of the Bishop of Rome, may submyt  
and subdue them selues vnto the  
moste sweete yoke of  
Chꝛist. Amen.

**I**mpꝛinted at Lon  
don by John Day, dwelling ouer Ald  
dergate, beneath Saint Martins.

*Cum gratia & priuilegio Regie  
Maiestatis.*